

Excerpts from my field diary (July 2009 onwards)

Pankaj Oudhia

Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 1-37. (Compilation of Documents)

Pankaj Oudhia

Introductory Note

Initially I started uploaded this series in Ecoport. After adding 37 th document I decided to present complete series through CGBD database with pictures and films. Till today over 2000 research documents are present in CGBD database. Efforts were made to update documents from 1 to 37. The planning to make CGBD online is in progress.

Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 1. Introduction.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

In India Traditional Medicinal Knowledge about herbs is available in form of ancient literatures. There are hundreds of books written in Sanskrit language. Now these books are available in different Indian languages even in English. These books describe the traditional medicinal knowledge of ancient times. These books are full of information on miraculous herbs. Most of these books are from [Ayurveda](#). In India there are many academic institutions for Ayurveda. Every year hundreds of Ayurveda students complete their studies and practice Ayurveda in different parts of country.

The modern experts consider Ayurveda as big ocean of knowledge. It is common belief among them that in these books all information about herbs is available. But it is not true. Much knowledge is still present with the natives and Traditional Healers living in rural and forest regions of India. This knowledge is not in document form. They keep it on their mind and transfer it through their mouth to the minds of new generation. The researchers working with

these Traditional Healers are aware that this undocumented knowledge is able to produce thousands of new books with completely new information. The Traditional Healers of India are practicing this knowledge. Although their free services are not legal in many parts and they have to pay great cost for it but they are still performing duties and saving lives of patients far from modern medical facilities. Most of these Healers are illiterate. They have no access to ancient books. They are not aware about its contents. The information in these books was collected probably from their ancestors by the researchers of that era. I am working with these Traditional Healers since last decade. I have documented their knowledge in form of thousands of research articles. Their knowledge seems endless and I have to take many births to document a part of this knowledge. When after discussion with the Healers I consult these books I find it very poor in terms of contents. Many formulations are incomplete. These books write few lines for any formulation but when I ask the Healers about it I get information difficult to put it even in a book. The Healers give emphasis on collection of potential plants. They practice Traditional Allelopathic Knowledge to enrich the herbs with medicinal properties. Ancient literatures write very less about this unique practice. I feel that this information was there in ancient literatures but we have lost it.

Since long time I was planning to start a series based on Traditional Healer's comments on Ayurveda formulations. Through Ethnobotanical surveys I have collected much information on this aspect. I want to put it among the modern experts with hope that this enrichment will help them in their war against new diseases. I also dream to provide recognition as well as honor to these Traditional Healers through these research articles. I am thankful to Ecoport for giving me opportunity to put this valuable information among world community.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=811&page=-2>

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**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
2. Comments on Vilvadikwath.**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

[Ayurveda](#) literatures describe about special decoction for treatment of vomiting and Diarrhea. [Immature fruit of Bael](#) (*Aegle marmelos*) and Mango (*Mangifera indica*) [fruit stone](#) are boiled in water and decoction is prepared. This decoction is given internally to the patients having above-mentioned troubles with [honey](#). Based on this brief description when I asked the comments of Traditional Healers from different parts of [Chhattisgarh](#) I got additional information on this aspect. I am giving the details in present research article.

Most of the Traditional Healers replied that this information is incomplete. If any one tries this decoction with this little information the beneficial effects will be lesser. In this description the information about doses as well as duration of use have not been mentioned. Although it is decided by the experts but according to the Healers one must add complete information while writing about such important formulation.

[Bael fruits](#) are having such properties and the literatures are full of related information. [Bael](#) shurbut and murabba are still popular among the natives for the same purpose. I have mentioned in previous research articles that the Healers give more emphasis on use of [mature Bael fruits](#) as [immature Bael fruits](#) are considered harmful in many ways.

The Traditional Healers of [Chhattisgarh](#) Plains said that the [Bael tree](#) must be old in order to get promising results. Although in above-mentioned formulation both ingredients are mixed in equal proportion but the Healers suggested that the proportion of [Bael fruit](#) must be on higher side. Mango stone increases the performance of Bael fruit. They further informed that Honey is added just for taste. It is not a part of formulation. The Healers of Kanker region are not agreed with the Healers of Plains. They consider Honey as integral part of this formulation. They never use Gud in place of honey. The Healers of Kanker region suggested the use of fruit stone of [indigenous Mango fruits](#). They prefer the use of fresh stone but for off- season use dry stones can be used. They give emphasis on crushing the [Bael pulp](#) as well as Mango stone in order to get more promising results.

The Healers of [Bastar](#) region are also using this formulation. Although they are having many other formulations for such troubles but due to its effectiveness they prefer its use. They try Bael

fruit decoction at first and in case of poor response try the complete formulation. They give decoction thrice a day. The use is continued till complete cure. Although long-term use is not considered harmful but in three-four days they shift to other combinations.

All Healers use Traditional [Allelopathic](#) Knowledge to enrich Bael as well as Mango trees with medicinal properties before collection of plant parts. This important information has not been mentioned in majority of ancient formulations. Possibly as secret this knowledge is kept hidden. It was good experience to get inputs of Traditional Healers of present generation on ancient formulations. It is matter of proud that this formulation is still in use in Chhattisgarh. It is its effectiveness that it is in use without any modification. Through on-going surveys I am trying my best to get more comments from the Traditional Healers. Keep reading my research articles at Ecoport.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=836&page=-2>

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
3. Use of Karpasa-Pupika.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

In [Ayurveda](#) literatures the details about Roti (Chapati) or Pudi prepared by using roots of wild Karpasa ([Gossypium sp.](#)) and [Rice](#) flour has been mentioned. This preparation is considered useful in treatment of Indigestion. Although the modern experts use it less commonly but they are aware of its medicinal values. Pudi is preferred as compared to Roti. Not much information on this preparation is mentioned in reference literatures. When I asked the Traditional Healers of [Chhattisgarh](#) about this preparation the Healers of different regions gave different information. I am giving the details in this research article.

The Traditional Healers of [Rajnandgaon](#) region are aware of this ancient formulation. In early days Cotton (Karpasa) was under cultivation in this region. This is the reason the Healers of this

region are aware of many medicinal properties and uses of this herb. They were using the roots of cultivated Cotton to prepare Pudi. When I informed them that in reference literatures the use of wild Cotton is mentioned they showed ignorance. They use [Ajwain](#) also in this Pudi in order to get more promising results. The use of Ajwain in treatment of Indigestion is well known but addition of it in this formulation is new information. They further informed that roots are collected before flowering. They are aware that it is very hard to raise Cotton without chemicals and it can reduce the medicinal properties of Cotton. This is the reason that they were using organically grown Cotton. Many Healers were raising it in their Badi in order to get roots of high medicinal value.

The Traditional Healers of Nagri-Sihawa region are also aware of this formulation but they give more emphasis on [rice](#) especially [medicinal rice](#) in this formulation in order to get promising results. According to them the use of flour of medicinal Rice Laicha makes this formulation really effective. They informed that Cotton roots are not suitable for everyone. In such cases they increase the proportion of Rice flour. This higher proportion makes the Pudi rich in taste. During visit I got opportunity to taste it. They use it during rainy season when problem of poor digestion is common. Natives are suggested to prepare and consume this Pudi and consume at least once in a year in order to get good digestion system round the year. Is it so effective? The Healer's answer was positive. In case of old trouble the patients are suggested to take it once in a day up to week or month. Many times it is used as supplement treatment along with main treatment of Indigestion. They are aware of use of wild Cotton in this preparation. They claimed the presence of wild Cotton plants in wild but I have yet not seen it. Many Healers purchase dry roots from the herb vendors coming from [Andhra Pradesh](#) as well as [Maharashtra](#).

The Healers of [Bastar](#) region are not much aware of this preparation. When I informed them they showed interest in it and promised me to try it on their patients. They are having hundreds of simple formulations. They are aware of medicinal rice especially useful in Indigestion. I am in regular touch with these Healers in order to get their feedback on this preparation.

Few years back I got opportunity to visit neighboring state [Jharkhand](#). The Healers of this state are aware of this Pudi. They are using it more frequently than the Healers of Chhattisgarh. They add three more herbs in it to make it useful. [Pudina](#) is one of these herbs.

It is matter of proud that the Healers of Chhattisgarh as well as Jharkhand are not only using this traditional formulation but also they are adding new herbs in it in order to make it more promising.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=838&page=-2>

For Complete Document please check CGBD (Offline Database on Chhattisgarh Biodiversity).

Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
4. Use of Shringvarodikwath.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

Shringvarodikwath is well known [Ayurveda](#) formulation in which the decoction of [Adrak](#) and [Parwal](#) is used internally. According to the reference literatures of Ayurveda this formulation is useful in treatment of vomiting, fever and skin troubles. It is good for indigestion also. Literatures by Chakradat write not much about this formulation. The use of Adrak and Parwal is mentioned. The use of [Adrak rhizome](#) is understandable but which part of Parwal must be used, is not written clearly. Common people consume the [fruits of Parwal](#) as vegetable. According the ancient literatures all parts of this plant are useful. Roots and [fruits](#) are used most commonly. In the literatures the proportion of both herbs is also not mentioned. With this incomplete information when I approached to the [Traditional Healers](#) of [Chhattisgarh](#) I got very interesting information from them.

The senior Healers informed that they use both herbs in equal proportion before boiling it in water to prepare decoction. Based on the condition of the patients they prepare the decoction of different concentration. Parwal fruits are used. Mature or immature? Half mature fruits are considered best. They grow Parwal in their [Badi](#) and enrich it with medicinal properties with the help of Traditional [Allelopathic](#) Knowledge. In general the patients are not informed about the herbs. The Healers prepare it by themselves and give it to the patients. They use it in treatment of skin related troubles. It is given once in three days along with other herbs. They are aware of its use in treatment of fever but as other promising alternatives are available it is used less commonly in treatment of fever.

The Healers of Chhattisgarh Plains add Parwal roots along with fruits in order to increase its effect. Roots are purgative in effect. According to the Healers the addition of roots flushes out

the toxins responsible for skin related troubles. They give it once in a week and not in favor of its long-term use.

The Traditional Healers of other regions are not or less aware of this formulation. They use alone Adrak for fevers specially fever with cough. When I informed about this ancient formulation they showed interest and few of them assured me to try it on their patients.

It is matter of proud that the Healers of Chhattisgarh are still using this ancient formulation in different diseases successfully. They have improved the formulation. Through on-going Ethnobotanical surveys I am trying my best to get more information on this important formulation. Keep reading my research articles at Ecoport.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=883&page=-2>

For Complete Document please check CGBD (Offline Database on Chhattisgarh Biodiversity).

**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
5. Use of Patoladidhawankashaya.**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

In general, the natives of [Chhattisgarh](#) use Dahi (Curd) in treatment of [Stomatitis](#). In most of the cases they get benefit from it. This use is having scientific base also. Modern expert recommend Vitamin B complex for this trouble. Curd is rich in these vitamins. The natives also give emphasis on getting rid from constipation. It is considered as one of the root causes of this trouble. [The Traditional Healers of Chhattisgarh](#) always suggest the patients to come with Stomatitis. On the basis of color of ulcers they diagnose the disease. In general the patients are advised to boil specific leaves in water to prepare the decoction and gargle with it. This simple treatment cures the trouble. They use the decoction prepared from [Jam leaves](#) very commonly. In rural area the natives are also aware of this simple use.

In advanced cases the Healers of different regions use different leaves in combination. Through Ethnobotanical surveys in different parts of Chhattisgarh I have collected much information on this aspect. [Ayurveda](#) describes specific herbal formulation Patoladidhawankashaya in which [Neem](#), [Jamun](#), [Chameli](#), [Parwal](#) and [Aam](#) leaves are used in form of decoction. All leaves are mixed in equal proportion and decoction is prepared. The patients are advised to gargle with this decoction many times in a day till complete cure. The reference literatures give emphasis on use of new leaves. If new leaves are not available then old leaves can also be used but it gives less effect and decoction of higher concentration must be used in order to get the desired effects.

The Traditional Healers of Chhattisgarh Plains use [Neem](#), [Jamun](#) and [Aam](#) leaves separately in same way as treatment. The senior Healers of Bagbahera region informed that he is aware of Ayurveda formulation. He uses it in their daily practice but many times it also fails to give the desirable effects. In such cases they add more herbs in it. The addition of [Jam leaves](#) is common. [Bhirra](#) and [Karra](#) leaves are also added. They are aware that [cancer](#) patients having this trouble should be taken seriously. They add [Bhirra](#) and [Karra](#) for such patients. In reference literatures this new formulation has yet not been reported.

The Traditional Healers of [Bastar](#) region add different herbs in this basic formulation. They are convinced with the miraculous effects of Parwal leaves. According to them Parwal leaves play central role in this combination. This is the reason this formulation is named on [Patol i.e. Parwal](#). Many Healers informed that other herbs are added only to increase the effect of Parwal leaves but all Healers are not of same opinion. Parwal is raised as [vegetable](#) crop in Chhattisgarh. Heavy agrochemicals are added in it. This is the reason the Healers grow it in their Badi organically for its use.

The Healers of [Rajnandgaon](#) region informed about another method of its use. They suggest the patients to prepare fine aqueous paste from these leaves and apply it inside the mouth as long as possible. It is considered as more promising way than the gargle if it suits to the patients.

The new information given by the Healers must be added in the old formulation for coming generations. It is a matter of proud that the Healers of Chhattisgarh are not only using ancient formulation but also improving it according to the need. I am in process of getting more information on this aspect. Keep reading my research articles at Ecoport.

Original Research Document

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
6. Use of Varaunadi Tailam.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

The standard literatures of [Ayurveda](#) describe about special oil form [Otorrhea](#). This oil is prepared from the leaves of [Ama](#), [Kaitha](#), [Varun](#), [Aak](#) and [Jamun](#). All types of leaves are mixed in equal proportion and boiled in base oil. When all watery contents evaporate the boiling is stopped and special oil is collected after filtration for future use. In these literatures I have not found many details like name of base oil, species of Aak, old or new leaves etc. During Ethnobotanical surveys conducted in different parts of [Chhattisgarh](#) I found this special oil with the herb vendors. It indicated that this oil is in use in Chhattisgarh. These herb vendors collect this oil from the Traditional Healers and supply it to the Healers of other states. The Herb Vendors were not much aware of all ingredients. Later I met and interacted many [Traditional Healers](#) and collected information on this special oil.

The Traditional Healers of Chhattisgarh Plains informed that as other promising remedies are available they use this oil very rarely. They give emphasis on root cause of the trouble before using this oil. In general the natives of rural region use [Neem](#) oil as home remedy and they get rid from trouble. In case of complication they approach to the Healers. The Healers further informed that the main ingredient of this oil is difficult to find. [Varun](#) trees are becoming rare and now days it is hard to find it in Plains. The herb vendors of [Varun](#) rich region are able to supply the leaves but it is not always possible to get the green leaves. The Healers of [Dhamtari](#) region use the [leaves](#) of [Bael](#) as an alternative to [Varun leaves](#).

The Traditional Healers of [Raigarh](#) region use these leaves in different proportion. They add [Kaitha leaves](#) in higher proportion. In Ayurveda formulation Varun leaves play central role. This is the reason that it has been named as Varunadi Tailam. The Healers of Bagbahera region

informed about the use of young leaves. New and very old leaves fail to give the desirable effect. Also instead of boiling the leaves in base oil they prefer sun method in which the leaves are immersed in oil and the combination is kept in sunlight up to forty days. Although this method takes much time but in terms of effectiveness it is very useful.

There are many different opinions about base oil but most of the Healers use [Til](#) and [Sarson](#) oil as base oil. Sarson oil is preferred. The Healers of [Rajnandgaon](#) region informed that [Calotropis procera](#) leaves are less effective than the leaves of [Calotropis gigantea](#). They are not in favor of storing the oil up to long time.

All Healers informed that this special oil is used at advanced stages when common remedies fail to give the desirable effects. I have not found any information about this oil on Internet. Also failed to get in from local medical shops. I have tried the samples collected from the healers on many patients with good results.

This is a matter to satisfaction that the Healers of Chhattisgarh are not only using this old formulation but also modifying it as per their need. I am planning to get more information on this oil from the Healers of other states of [India](#). Keep reading my research articles at Ecoport for more information on this important aspect.

Original Research Document

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For Complete Document please check CGBD (Offline Database on Chhattisgarh Biodiversity).

**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
7. Use of Durva Prash.**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

Durva means [Doobi](#). Durva Prash means medicine prepared from [this herb](#). The standard [Ayurveda](#) literatures describe about this special preparation from common [weed](#) Doobi. This is very simple preparation. [The herb](#) is collected from [wasteland](#) and fine paste 'chutney' is prepared. The patients having [Menorrhagia](#) are suggested to take this paste internally many times a day. According to the literatures this simple treatment cures the patients as single remedy in very less time. I searched this Ayurvedic formulation in commercial drug stores but failed to get it. The shopkeepers informed that they are having number of Ayurveda preparation for this trouble except Durva Prash. As [Doobi](#) is available as weed everywhere and it is easy to use the drug companies have not prepared products from it. It is not wrong to put the comments of my Ayurveda expert friends that this formulation acts in miraculous way and many times after trying all other complicated remedies for this trouble they try Durva Prash prepared by their own hands and get success. When I approached to the [Traditional Healers](#) of [Chhattisgarh](#) with this formulation I got many interesting comments.

The natives living in forest region knows it since time immemorial that many carnivores including Lion are aware of medicinal properties of [Doobi](#). They have seen Lion eating this herb many times. It is common belief among them that Lion takes it to improve its bad digestion. The natives living in urban areas have seen dogs eating it time to time. The [Rice](#) farmers of Chhattisgarh are aware that Doobi is having [styptic](#) properties. During fieldwork when they get injuries they simply apply the juice of crushed parts on affected parts and very soon they return to the work.

The Traditional Healers of Chhattisgarh use [Doobi](#) both internally as well as externally in treatment of bleeding. When I informed about Durva Prash many of them replied that it is not useful only for this specific purpose. They use the chutney for all types of internal bleeding. They are much impressed by its miraculous effects.

The Healers of Chhattisgarh Plains have specific criteria for the collection of potential Doobi herb. They avoid collection near to the urban areas. [Doobi growing](#) in [Lateritic soil](#) is avoided. According to them the [weeds growing with](#) Doobi [play important role in enriching it](#) with medicinal properties. Doobi growing with [Tridax](#) and [Blumea](#) is preferred. Although it is used round the year but Doobi collected during rainy and winter seasons is considered more useful. Rainy season is considered as best season.

The Healers of Southern Chhattisgarh consider the Doobi collected from Lateritic soil more useful for [anemic](#) patients. They use Traditional [Allelopathic](#) Knowledge to enrich it with

medicinal properties. Doobi population is irrigated with specific herbal extracts and leachate many days before the collection. According to the Healers the use is not simple as it looks. Only treated Doobi can give the desired effects.

When I gifted enriched Doobi to my Ayurveda expert friends, they tried it and appreciated the knowledge of Healers. I have documented many herbal solution used for enrichment but much information is still with the Traditional Healers.

In ancient literatures these details are not available. Possibly we have lost it in long time period. A short survey about this formulation has resulted in bulk information. I am now planning to conduct detailed surveys to get more information on use of Doobi as single remedy. Keep reading my research articles at Ecoport.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=889&page=-2>

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**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
8. Raktashrav Chikitsa (Chakradatt).**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

In simple words Raktashrav Chikitsa means treatment of bleeding. In standard [Ayurveda](#) literatures especially in literatures written by Chakradatt special combination is mentioned for excessive bleeding after Abortion. In present article I will write about this combination. In this combination excreta of [Pigeon](#) and [Rice](#) water are used. Excreta is added in rice water and given internally to the patients. It acts in promising way and in most of the cases the patients get rid from this trouble with the help of this simple combination. Although for many readers it will be odd to read about the [traditional medicinal uses of excreta](#) of animals specially birds and insects but in [India](#) the natives and Traditional Healers have rich traditional medicinal knowledge about it. I have written much on this aspect in my previous research articles. When I approached to the

Traditional Healers of [Chhattisgarh](#) with this [rice](#) water and [Pigeon](#) excreta formulation I got many interesting comments from them.

As in Chhattisgarh Rice is well known crop and the natives are aware of many [medicinal rice](#) types most of the Traditional Healers are aware of this ancient formulation. They confirmed its effectiveness. I got opportunity to meet the Healers and see the use of this combination. I observed that as single remedy it gives relief in one to three days. In case of emergency the Healers use other combinations with it. When they use this combination they don't inform the patients about the addition of excreta. I have also observed that an excreta is added in very little amount. According to the Healers the nature of excreta is very hot and judicious use is required in order to avoid harmful effects.

The Traditional Healers of Ambikapur region use medicinal rice water in place of common rice water. Medicinal rice Kalimoonch is preferred. They use other traditional types also. According to them rice water is having special role in this combination. It is not just a carrier. It stops the bleeding and also acts as tonic. Many Healers use [Kodo](#) water in place of Rice water. [Kodo](#) is under cultivation in many regions of Northern Chhattisgarh. They accept that Kodo is less effective but it is cheap. As it is becoming difficult to get [medicinal rice](#) these days and available rice is full of agrochemicals as substitute they use [Kodo](#) water. It means as per need and situations the Healers have modified the formulation.

The Healers of Chhattisgarh Plains informed that they have found the medicinal rice Kanthi Banko more effective than other medicinal rice. They prefer organically grown rice for the preparation of rice water. They informed that they have acquired this knowledge from their ancestors.

The Traditional Healers of Southern Chhattisgarh are aware of this combination but they use it less commonly. They are convinced with its effectiveness but as other promising herb based alternatives are available they use it less commonly. I would like to mention it new type of use by a Traditional Healers of Keshkal region. This Healer gives excreta by keeping it inside the [Gud](#). Rice water is not used. He informed that he uses it along with other remedies. I have yet not got opportunity to see its practical use.

A lot of new comments for single combination are inspiring me to continue this work. Recently I got information from neighboring state [Jharkhand](#) that the Healers of many parts use the excreta

of [Bagula](#) in same way. I am planning to visit Jharkhand for more information. Keep reading my researcher articles at Ecoport for more information.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=890&page=-2>

For Complete Document please check CGBD (Offline Database on Chhattisgarh Biodiversity).

**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
9. Use of Shriparni Tailam.**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

According to the standard [Ayurveda](#) literatures Shriparni Tailam is useful for the women having loose breast. This special oil is used externally to give breast a normal size. In this special oil [Khamhar](#) is used as main ingredient. The juice is boiled in [Til](#) oil and when all watery contents evaporate the boiling is stopped and oil is kept for future use. It is also prepared by traditional sun method. Instead of boiling the combination it is kept in sunlight up to one month or forty days. Traditional method is considered as more promising. Although the ancient literatures write much about this oil but I have not found many details like which part of [Khamhar](#) should be used, Khamhar must be collected at what stage etc. For the first time I visited to the [Traditional Healers](#) of [Chhattisgarh](#) with this formulation in the year 1994. Till then I am trying my best to document their comments on this formulation.

The Traditional Healers of Ambikapur region are aware of this special oil. They informed that when small plant is used then whole plant is taken. Best time of collection is winter. It is collected during morning hours. With help of stone, juice is extracted by crushing whole plant. The juice is added in [Til](#) oil. Many senior Healers informed that they dip the whole plant in water for some time and then prepare aqueous paste. This watery paste is added with Til oil. This procedure increases the effectiveness of the special oil.

The Healers of Bagbahera region are not convinced with the use of [whole plant](#). They use the

leaves or [leaf](#) juice for this purpose. They collect the plant from nearby forest and prepare oil for use. They prepare oil in small amount. As [tree](#) is available commonly they avoid storage of oil. The Healers of Saraipali also having expertise in treatment of Jaundice add new roots along with leaves.

The Healers of Southern Chhattisgarh use this oil rarely. Many of them add Khamhar roots and [leaves](#) (also many times [bark](#)) as ingredient also with other ingredients to prepare special herbal oil. It is not added as main ingredient. They prefer old tree for the collection of Khamhar plant parts. They practice Traditional [Allelopathic](#) Knowledge in order to enrich plant parts with medicinal properties.

Although the Ayurveda literatures write nothing about the ratio of Khamhar and Til but in general it is added in 1:10 ratio. The Healers are not very accurate with this ratio. They use rough methods for adding the ingredients.

Although the information about this oil is of much value around the world but according to the Healers through natural life style and hard work, women manage to get the breast of normal shape. This is the reason they show not much interest in this oil. This less interest has made this knowledge endangered. I never miss the chance to ask the Healers about other uses of this oil. Till today I got no information on this aspect.

I searched the medical shops but failed to get this oil. I have presented this oil to many of my friends. I collected it from the Healers. The encouraging results motivated me to write about it at different forums. Through this research article I would like to request the modern researchers to come forward and conduct systematic research on this oil after taking the consent of the Healers.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=891&page=-2>

For Complete Document please check CGBD (Offline Database on Chhattisgarh Biodiversity).

Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
10. Laja Yog.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

Original Research Document

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.

1. Introduction.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

The standard [Ayurveda](#) literatures write about this special herbal formulation useful in treatment of all types of Diarrhea in small children. In this formulation root decoction of [Bael](#) is used as main ingredient. It is given with Kheel and Shakkar (Sugar) internally. [Bael](#) is well known medicinal tree of religious importance in [Chhattisgarh](#). I have mentioned in previous research articles that its different parts mainly matured fruits are used as medicine for stomach related troubles. The natives of Chhattisgarh prepare Bael Shurbut as well as Murabba for taste as well as to get protection from stomach related troubles. Laja Yog is mentioned as effective formulation. When I approached to the [Traditional Healers](#) of Chhattisgarh with this formulation most of them were aware of it. They were also having additional information. I have documented these comments.

The Traditional Healers of [Raipur](#) region informed that in this formulation Kheel locally known as [Lai](#) and Sugar both play important role along with Bael roots. They use the [Lai](#) of [rice](#). I would like to mention here that the Healers of [Jabalpur](#) region of [Madhya Pradesh](#) use the Lai of [Jowar](#). I feel that it is a matter of scientific study that whether [Rice Lai](#) is more effective or Jowar Lai. The senior Healers informed that in case of small children it is very difficult to give

decoction. In such cases they suggest the use of [matured fruits](#) in order to stop the Diarrhea. Many times Murabba is also given.

The Traditional Healers of [Dhamtari](#) region are much impressed by the effect of Laja Yog. They are not in favor of using Bael fruit directly specially in case of small children. They are having much information regarding selection of potential tree for the collection of roots. They prefer old Trees. [Bael tree](#) growing near water sources are not preferred. Bael growing in stressed condition in forest without much care is considered best for the collection of roots. [Bael](#) growing with [Karra](#), [Bhirra](#) or [Neem](#) is not preferred. The Healers are having long list of such combinations. They take special precaution while collection of roots. Wooden implements are used to dig the roots. They try to use fresh roots but many times they use old dry roots. In such cases roots are dipped in special solution overnight in order to activate its medicinal contents.

The Healers of [Raigarh](#) region add [Varun](#) roots in small amount in this decoction in order to increase the efficacy of Bael roots. Varun and Bael both are common forest trees in this region. They use Rice Lai and in place of sugar try to use Gud. Gud is considered more beneficial than sugar. Based on the condition of the patients they decide different doses. In general they don't inform about the doses. Also not allow any one while preparation of decoction. It is really awkward situation for me, as the standard literatures not write about the method and proportion. The Healers are also not giving any information.

The Healers of [Bilaspur](#) region informed that in early days they were using Lai prepared from medicinal rice for more promising effects. They named many medicinal rice types. Laicha and Kanthi Banko are among these medicinal rice types. The Healers of Gariaband region use this formulation in original form but many Healers add Bael bark in it. According to them bark is having capacity to nullify the harmful effects of roots.

This information is very valuable. There is a need to put this information in its original form in new editions of old Ayurveda literatures. I am preparing a long list of Traditional Healers using this formulation in original as well as modified forms. I will request the authorities to organize a group meeting with these Healers and modern herb researchers to develop new formulation having more promising effect.

Original Research Document

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.

11. Kajjalam (Chakradatt).

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

The standard [Ayurveda](#) literatures especially writings by Chakradatt mention this special herbal formulation. It is used externally. Kajal or Kajjalam is black burnt residue of herbal combinations that is applied externally in to the eyes for many purposes. It is also known as Soorma. In general it is applied to make eyes beautiful. The reference literatures on Ayurveda and [Unani](#) are full of information regarding different types of Kajal and its beneficial effects. In early days it was much popular among the natives but now modern medical experts are warning them to stop this use as it may damage the eyes. There are much discussions but the Traditional Healers still recommend the use of Kajal as medicine for eyes. In rural [India](#) young mothers apply this Kajal in order to protect new born from evil spirits. In the formulation by Chakradatt floss of [Calotropis gigantea](#), hair of sheep and whole plant juice of medicinal [weed Eclipta alba](#), locally known as [Bhengra](#) are used. *Calotropis* floss and sheep hair are dipped in plant juice of [Bhengra](#) and burnt. Kajal is collected and applied externally through traditional method in small children's eyes. The literatures write that this Kajal is good for eyes and also prevents the attack of evil spirits. In [Chhattisgarh](#) many types of such Kajal are in use. When I approached to the [Traditional Healers](#) with this ancient formulation I got new comments from them.

The Healers of Chhattisgarh Plains are aware of this Kajal. They use it with some modifications. In place of sheep hair they use goat hair. He-goat is preferred. They prepare this Kajal during rainy season because this season is considered best for the medicinal uses of [Bhengra](#). They prepare it in bulk for round the year use. Many Healers inform the natives about the formulation so that they can make it at their homes. I observed during the surveys that many Herb Vendors collect this Kajal from the Healers and supply it to the Healers of neighboring states.

The Traditional Healers of [Bastar](#) region use [Calotropis](#) floss along with floss of [Semal](#). According to them both floss are having capacity to nullify each other's negative effects. They

practice Traditional [Allelopathic](#) Knowledge in order to enrich floss with medicinal properties. This treatment starts from the new plant and continues till the collection of floss. For collection of Bhengra they prefer the [rice](#) fields where organic farming is done. The senior Healers informed that in early days they were collecting Bhengra from medicinal rice crop fields. [Bhengra](#) collected from [Kodo](#) and [Ragi](#) fields are considered effective but less effective than that collected from rice fields.

The Healers of [Dantewada](#) region are not in favor of its long-term use. Also they give emphasis on hygiene of young mothers applying this Kajal on small children. They also suggest them to take it from Healers or prepare it at their homes. Kajal available in market are full of impurities and can cause much damage to the eyes. I have noted that they have information about over 600 types of Kajal. Due to poor interest of natives now this knowledge is in danger. I am planning to document this valuable information in coming years.

The above-mentioned comments indicate that this ancient formulation is in use with slight modification. It is its effectiveness that it is still popular in its original form. I have searched the modern science literatures in order to get the comments of modern experts regarding this Kajal under the frame of modern science but yet not found any information on this aspect. I would like to request the modern researchers to come forward for its scientific evaluation and please don't suggest stopping its use before such trials.

Original Research Document

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**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
12. Shringyadileh.**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

The standard literatures on [Ayurveda](#) mention about this combination for the diseases of childhood. This combination is especially useful in treatment of Cough, Fever and Vomiting. In this combination three herbs are used as main ingredients. These are [Kakrasinghi](#), [Atees](#) and [Nagarmotha](#). All herbs are mixed and powder is prepared. The patients are given this powder with [honey](#). The literatures also write about use of Atees with honey at initial stage for the same effect. In a decade long survey in different parts of [Chhattisgarh](#) I failed to get much information about use of this formulation in Chhattisgarh. Few years' back I started special survey focused on this formulation. I got many interesting information about it. I am giving the details in present article.

The Traditional Healers of Chhattisgarh Plains are aware of this formulation. They have limitation in its use. As Atees and Kakrasinghi are not easily available they have to depend on the herb vendors and traders for the herbs. They are aware of malpractice of adulteration. Although they have many traditional methods to identify the impurities but they prefer to use other related combinations for the same purpose. The Healers of [Durg](#) region have replaced Atees and Kakrasinghi from the formulation. They are using many common species of [Cyperus](#) for the same purpose. These species are known through one common name i.e. Motha or Nagarmotha. They prepare powder by mixing the roots of all *Cyperus* species and based on the age and condition of the patients' decide the doses. They prepare Herbal Shurbut also from it. This Shurbut is prepared during rainy season for round the year use. It is used as both curative and preventive.

The Traditional Healers of Ambikapur region purchase the herbs required in this formulation from herb vendors. They add more herbs in it. Total seven herbs are added in equal amount including Atees and Kakrasinghi. According to them all herbs play important role in this combination. In general they don't inform about the other ingredients. Most of the herbs used in this combination are collected from local forest. The senior Healers informed that they use different types of Kand in it. This combination is considered as remedy for the patients of all age group. Its use is not limited to the children.

The Healers of Bagbahera region are less aware of this formulation. In case of these troubles they use home remedies. They claim the herbs like Atees can be harmful to the little children. Much care is required from the collection of herb to preparation of medicine.

During surveys I also met many Ayurveda practitioners. They are also convinced with the effects of this combination. Many of them prepare it by their own hands. They are of same opinion as

the Healers of Bagbahera region that it must be used carefully.

Although the above-mentioned comments are less in number but very useful. Through on-going surveys I am trying my best to get more information on the formulation used by the Healers of Ambikapur region. Keep reading my research articles at Ecoport.

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 13. Nimbpatra Yoga.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

The standard literatures on [Ayurveda](#) write about this special herbal combination useful as preventive to venomous bites of snakes, scorpion and other animals. In this combination [Neem](#) leaves and Dal prepared from [Masoor](#) are used as main ingredients. This formulation is used during specific time of the year. When sun approaches to Mesh (Aries) sign the use of this combination protects from such venom round the year. Unfortunately not much has been written about this very useful formulation in these literatures. With this formulation when I approached to the [Traditional Healers](#) of [Chhattisgarh](#) I got many interesting comments. I am giving the details in present article.

In Chhattisgarh, all parts of Neem are used in treatment of snakebite. I have mentioned in previous research articles that in general the natives consume its leaves up to seven or more days during rainy season in order to get protection from venom throughout year. But according to the Healers this use develops sterility and, many other troubles, as the nature of Neem is cold. Also the regular use of Neem results in poor effect of modern medicines and in case of emergency the modern doctors feel surprise to see this. In case of snakebite Neem twigs are used as first aid measure. The patients are advised to chew leaves. The sweet taste of bitter leaves confirms that it is bite of poisonous snake. After treatment of snake bite through modern medicines the Healers advise the patients to take Neem leaf juice up to long time in order to nullify the residual effects

of venom. Neem plant parts are used in hundreds of herbal combinations used for such cases.

As mentioned above the Healers aware of side effects of regular use of Neem leaves consider this formulation i.e. use of Neem with Masoor very useful. According to them Masoor is having the capacity to nullify the harmful effects of Neem leaves. They are also aware of the importance of specific period. Neem collected during this time is only preferred. Stored leaves are not used. Instead of using raw leaves the patients are advised to prepare curry from Neem leaves and take it with Dal during meal. Although it is bitter combination but the natives visiting forest and farmers are specially suggested to take this combination.

The Healers of [Bastar](#) region use this formulation with modification. They add the leaves of [Kalmegh](#) in it in order to make it more promising. Neem and Kalmegh are added in 2:1 ratio. Many times both are added in equal amount. They use fresh leaves of Neem but both fresh and dry leaves of Kalmegh are used. The natural forest of this region is rich in its wild population.

The Healers of [Dantewada](#) region use this formulation in original form most times. Many times they add the leaves of herbs like [Karra](#) and Kalmegh. They prefer leaves of old trees. Many Healers practice Traditional [Allelopathic](#) Knowledge in order to enrich the leaves with medicinal properties.

These Healers have acquired this knowledge from their ancestors. They are not aware that this formulation is available in form of written document in Ayurveda literatures. During interactions I shared the information on modified formulations used by the Healers of other regions. They noted it carefully and promised me to try it in their future practice. I feel that the information collected from these Healers is not only new but also promising. The Healers are using it successfully since time immemorial. This information must be added in new addition of publications based on these ancients' literatures.

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**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
14. Shvavishchikitsa.**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

Shvavishchikitsa means the treatment of dog bite. The standard literatures on [Ayurveda](#) are full of information about herbal formulations used both internally as well as externally in treatment of dog bite. Many of these formulations are still in use in different parts of [India](#). In this particular formulation fruits of [Datura](#) and [Doomar](#) are used as main ingredients. Both fruits are rubbed and given internally with [rice](#) water to the patients. The literatures especially by Chakradatt give very little information about it. This formulation treats the patients in how many days, in what doses and also whether it is used as single remedy or can be used as supplement treatment along with main treatment etc. details have not been given. Few years back I decided to approach the [Traditional Healers](#) of [Chhattisgarh](#) with this formulation in order to get more details as well as their comments on this ancient formulation.

All parts of *Datura* especially [fruits](#) and [seeds](#) are very toxic in nature. Both natives and Traditional Healers are aware of this fact. This is the reason they avoid the use of this herb in normal diseases. But in advanced cases of dog bite the natives use this formulation under supervision of the Traditional Healers. The Healers use [Datura](#) plant parts externally very commonly but according to them internal use required much care and caution.

When I expressed my fear of using toxic [Datura](#) for dog bite the Traditional Healers of Chhattisgarh Plains explained that alone *Datura* fruits are poisonous but when it is taken with [Doomar](#) it helps in nullifying its toxic effects. Rice water also plays important role. The Healers of [Durg](#) region informed that the use of medicinal rice Kanthi Banko or Safari is having more promising effects. According to senior Healers [Datura fruits](#) must be rubbed to take the extract. It must not be used in form of pieces. They showed me *Datura* fruits best for use and also demonstrated the extraction technique. This was really new experience for me, as by simply reading any formulation in any book not gives clear picture. I have taken pictures of this method and very soon you will be able to see it at Ecoport.

The Traditional Healers of [Bastar](#) region use this formulation in case of bite of wild animals also. The injuries by Bhalu are very common in this part of Chhattisgarh. After first aid they cure the patients with this single formulation. They are using this formulation since time immemorial without any modification. It is its efficacy that this formulation is still popular among them. These Healers are aware of *Datura* toxicity. After first dose they ask to the patients few

questions. If the patients feel dullness or dizziness then they reduce the amount of Datura. Many healers add the fruits of [Pipal](#) and [Bar](#) along with Doomar as per availability. [Pipal](#) and [Bar fruits](#) are also effective but less than Doomar fruits.

Many species of Datura grow in Chhattisgarh. The Healers prefer [Datura stramonium](#). When other species are used they increase the concentration. Many Healers practice Traditional [Allelopathic](#) Knowledge in order to enrich Datura with medicinal properties. I have documented this unique knowledge. Datura growing in [wasteland](#) without any care is preferred for the collection of fruits.

The above-mentioned details are not available with the traditional formulations. Even after these details I still feel that formulation is lacking complete information. I am aware that we are having many Healers eager to share more information about this formulation. I am in process of meeting them. Keep reading my research articles for more details.

Original Research Document

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**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
15. Punarnava yoga.**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

The standard [Ayurveda](#) literatures especially by Chakradatt write about this formulation. In this formulation [roots](#) of medicinal [weed Punarnava](#) are used as main ingredient. According to the literatures the internal use of this root with rice water during special time i.e. at the time of Pushya nakshatra protects human body from snake venom throughout year. No more detail is available other than this in the literatures. For the natives of urban region in India this formulation is not of much importance. But for the natives of rural and forest regions this formulation is still of great use. In snake rich areas this formulation can protect the lives of many

natives every year. I have written a lot about traditional medicinal uses of medicinal weed Punarnava in my previous research articles. Its use gives new life to human body. This is the reason behind its name Punarnava. In present article I am giving the comments of [Traditional Healers](#) of [Chhattisgarh](#) about this ancient formulation.

When I asked the Healers of Chhattisgarh about the efficacy of this formulation most of them accepted its promising role. Whether its one time use repels the snake like the herb [Gumma](#) or its use reduces the chance of death in case of snakebite? The Healers supported the second quality. The natives of Chhattisgarh prepare curry from [Gumma weed](#) and consume it during rainy season with belief that its use develops specific smell inside the human body that repels the snakes away. [Rice](#) workers consume it very sincerely. Many of them are not aware of its unique property but as tradition they never miss the chance to consume it. The natives prepare delicious curry from leaves. The Healers of Chhattisgarh Plains suggest the patients to consume Gumma curry as well as Punarnava root for better protection. According to them in this formulation rice water plays important role. It is not just a carrier.

[Raigarh](#) region of Chhattisgarh is known as 'Nag Lok' This snake rich foothill region takes lives of many natives every year. Like other regions this region is also rich in medicinal herbs useful in treatment and prevention of snakebite but unfortunately the natives are not much aware of it. In case of snakebite they approach to the Baiga involved in Tantra activities. In case of failure modern medical practitioners are contacted. In this region many Traditional Healers are giving their services. They use many herbs mainly Punarnava. For the natives they have special package of herbs. The natives are suggested to take Punarnava Yog at specific time. During rainy season consume Gumma curry and during field visit tie Punarnava root near ankle or keep it inside the shoes. They are much confident about this use. I feel that there is a need to popularize these herbs among the common natives.

The Traditional Healers of Ambikapur region are also aware of this ancient formulation. Instead of its use up to specific time they suggest the natives to take this formulation up to one month especially during rainy season in order to get good health throughout year. It develops natural resistance. In previous research articles I have mentioned that the Healers having expertise in treatment of [AIDS](#) use this herb in this way as supplement treatment along with main treatment. Many Healers suggested that poor people can use [Kodo](#) water in place of rice water but Kodo water is less effective.

Most of the Healers practice Traditional [Allelopathic](#) Knowledge in order to enrich Punarnava

with medicinal properties. Important treatment starts one week before the collection of roots. The herbs growing in surroundings play important role in making it rich in medicinal properties.

I searched the medical shops but failed to get this formulation. Although this is not a popular combination in market these days but its popularity among the Traditional Healers clearly indicates its efficacy. There is a need to provide scientific base to this traditional knowledge through modern research after taking the consent of the Healers. Through on-going surveys I am still collecting information on this formulation. Keep reading my research articles at Ecoport.

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 16. Ashwagandha Rasayanam.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

[Ashwagandha](#) is known as Indian Ginseng. The standard [Ayurveda](#) literatures write about this formulation in detail. This formulation is among popular Ayurveda formulations available in national and international markets. Internet is full of information about these formulations. Modern studies have been conducted to establish the science of its effects. But it is bare fact that all formulations available in market are not same in effect. Still pure formulation is available with the traditional experts especially with the [Traditional Healers](#). I am taking comments of these experts about this formulation since a decade. I have collected much information on this aspect.

In commercial Ayurveda when drug-manufacturing companies purchase [Ashwagandha roots](#) they give emphasis on its size. Root thickness is one of the main factors for good quality roots. Many companies check its alkaloid contents also. The Traditional Healers give no emphasis on size of roots. According to them even slender roots possess desired properties. Although this herb is under cultivation in many parts of [India](#) but its wild population is also present. For farming agrochemicals are used. Through these inputs the roots of desired thickness can be obtained but the roots with desired medicinal properties cannot be obtained. The Healers depend on wild population and in case of unavailability they raise it in their [Badi](#) organically. They take no care of this herb. According to them it is natural stress that enriches it with medicinal properties. The Traditional Healers of [Chhattisgarh](#) practice Traditional [Allelopathic](#) Knowledge in order to enrich it with medicinal properties. Roots are collected on specific time and day. Freshly harvested roots are used to prepare the formulation.

In Ayurveda literatures it is mentioned that [root powder](#) can be taken with milk, [ghee](#), lukewarm water or oil. It makes the thin person full of vigor and strength. It is recommended for natives of all age group. The Traditional Healers of different regions of Chhattisgarh are having different opinions regarding use of this formulation. Most of the Healers consider winter as best season for its use. They are not in favor of its round the year use. Many say that round the year use is harmful whereas other says that Mother Nature has provided different herbs for different seasons. Specific herb gives specific effects. The late Kharif crop Ashwagandha matures in winter. Freshly harvested roots are considered best for its consumption. But through long chain of marketing when it reaches to consumers in form of commercial product they get one year old roots in form of powder. This is one of the reasons for poor performance of commercial formulations.

The Healers suggest its use with lukewarm cow milk. One Teaspoonful of root powder with a glassful of cow milk is given before sleep. Many companies sell it as [Aphrodisiac](#) but the

Healers consider it as Rasayana means tonic for general health. It develops natural resistance and helps the natives to perform perfectly in every field including in sexual life. The Healers are having information about long list of side effects due to over doses of the root powder. According to them its use with ghee requires much physical efforts. It is suitable only for hard working natives.

Most of the Healers prepare this formulation by their own hands for patients. They don't sell it in markets. I have experienced the miraculous effects of formulation prepared by these Healers. I feel that in order to get real miraculous effects of Ayurveda formulations the commercial companies must adopt the traditional methods of preparations. These are tedious but much better in effects.

This additional information must be added in modern version of ancient literatures, as in use of any formulation judicious use is must. Keep reading my research articles at Ecoport for new updates.

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.

17. Lohtriphala Yoga

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

In [Ayurveda](#) there are hundreds of formulations to remain forever young. The standard literatures claim that the use of these formulations throughout life not only protects from diseases but also result in long life. These formulations possess anti-ageing properties. Lohtriphala yoga is one of these formulations. As you know [Triphala](#) is combination of three wild fruits i.e. [Harra](#), [Bahera](#) and [Aonla](#) mixed in equal proportion. To prepare this formulation new iron vessel is taken and aqueous paste of [Triphala](#) is smeared inside this vessel for one night and day. After twenty-four

hours paste is taken internally with shahad and water. After its digestion ghee is taken in sufficient amount for lubrication. The literatures claim that its regular use can give 100 years of life as young as well as free from diseases. The [Traditional Healers](#) of [Chhattisgarh](#) are aware of this ancient formulation. They are having much to say about it. I have collected their comments.

According to the Traditional Healers of Chhattisgarh Plains alone Triphala is having miraculous effects on health. I have mentioned in previous research articles that Triphala is prepared by traditional methods in different parts of Chhattisgarh. According to the Healers it is just not a combination of three wild fruits. From selection of suitable tree to preparation of this combination the Healers take special precaution. They practice Traditional [Allelopathic](#) Knowledge to enrich it with medicinal properties. This knowledge is also used to activate the contents of the fruits. These precautions make the traditional Triphala far better than the Triphala available in market. In Lohtriphala Yoga the Healers use traditionally prepared Triphala.

The Traditional Healers of [Bastar](#) region prefer the use of old iron vessel in order to get the promising effects. New iron vessel is considered less effective. They are not having scientific explanation for this use but as traditional knowledge they are practicing it sincerely without any modification. The standard literatures write nothing about its usefulness about male and female. In general the male natives use it. The Healers of Gandai region consider it useful for both male and female natives. Male natives are advised to use new iron vessel whereas female patients are advised to use old vessels.

The senior Healers of Chhattisgarh informed that although this formulation gives miraculous effects but it is not much popular now days. Its daily use without any gap restricts its use. In early days landlords and members of royal families were using it. Modern natives want immediate effect from any formulation. In Chhattisgarh very few Healers are practicing this knowledge.

The formulation given in standard literatures don't write about the doses. The Healers also avoid giving this information. Based on the age and general health of the patients they decide the doses. They change it time to time also. According to them one must use this formulation under the supervision of the Healers. This is reason all details are not disclosed to the patients.

I requested many modern experts to conduct experiments to evaluate the efficacy of this formulation prepared by the Healers but failed to convince them. In literatures I have found

many studies on this formulation but research papers clearly indicated that the test products were from companies not from the Healers. In coming months I am planning to meet the Healers of [Bilaspur](#) region using this formulation since twenty years and he is having many healthy patients. Keep reading my research articles at Ecoport for new updates.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=904&page=-2>

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**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
18. Varahvasa Yoga.**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

The standard [Ayurveda](#) literatures write about this special formulation in which the fat of wild boar is used externally as [Aphrodisiac](#). It is written that the external application of this fat with pure honey on male genital not only improves performance but also it is having many other effects if used up to long time and in proper guidance. While collecting the traditional medicinal knowledge about herbs, insects and wild animals used as aphrodisiac I got this information for the first time in year 1994. Since then I am trying my best to gather more information in form of comments of the [Traditional Healers](#). I am giving some important comments in present article.

In [Chhattisgarh](#) wild boar are considered as nuisance. They damage the agricultural crops and also attack on natives especially in forest regions. The farmers try to use traditional methods to restrict its entry. They pass whole night on their farms for this purpose. They also use poison to kill these wild animals. There is no strict restriction on its hunting. I have mentioned in previous research articles that the Traditional Healers try to follow these animals in wild. These animals are having rich knowledge about herbs especially tuberous herbs. Healers select the herbs from areas preferred by wild boar. In Chhattisgarh hundreds of formulations are prepared by using different body parts of these animals. Body parts are used as single medicine and also added in herbal combinations as important ingredients. The Healers are aware of use of wild boar fat as aphrodisiac.

The Traditional Healers of Ambikapur region informed that in early days they were giving this combination as gift to the members of royal families as well as landlords. During survey I found this combination with the herbs vendors. They were selling it in high rates. According to the Healers not only rates are high but also there is no surety for pure combination. The vendors add stimulatory herbs with it, which increases its effects, but such combinations are full of side effects.

Most of the Healers are not in favor of its use up to long time as mentioned in reference literatures. They recommend its use only during winter. They claim that one season use is enough for whole year. The method of use is simple. The combination is massaged gently on genital twice a day but one time application is also considered sufficient. Honey not acts as carrier only. It increases the effects of fat. That is why the Healers always suggest the use of pure honey.

The Healers of Bhopalpatnam region are also aware of this combination but prefer the use of male genital of wild Bear. They prepare special oil from the genitals and use it in same way. I have written on this aspect in details in my previous article. Although killing of wild bear is not legal but this special oil is easily available in the region.

The Healers of Amarkantak region informed about promising substitute of animal fat. They showed me [an herb](#) having tubers just like the forehead of wild boar. The oil prepared by boiling this tuber in base oil is considered equally beneficial as the wild boar fat.

The above-mentioned information and comments are amazing but this knowledge needs scientific base. Through this research article I would like to request the modern researchers to come forward to evaluate these useful traditional formulations.

Original Research Document

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
19. Mash Payas.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

For male partners of newly wed couples the standard [Ayurveda](#) literatures are having many promising herbal formulations. Mash Payas is one of these formulations. In this formulation [Urd](#) seeds are roasted in [cow ghee](#) and in combination with cow milk traditional [Indian](#) dish [Kheer](#) is prepared. The male partners are suggested to take this Kheer internally up to long time. The literatures claim that it acts as [aphrodisiac](#). It is very simple formulation. The literatures don't write much about it. Urd is well-known [pulse](#) crop in [Chhattisgarh](#). The natives consume it as [Dal](#). Urd plant parts specially seeds are used in traditional systems of medicine. The [Traditional](#) Healers of Chhattisgarh are well aware of its medicinal properties. This is the reason when I approached to them with this ancient formulation I got many interesting comments. I am giving the details in present article.

The Traditional Healers of Chhattisgarh Plains confirmed its promising effects but they informed that in the name of aphrodisiac they are having many alternatives. This is the reason this formulation is used very rarely. Many of them use it as supplement along with main medicine. The Healers of Bagbahera region don't restrict it up to male partners of newly wed couples. They give it to the youth. It is considered as good health tonic also. Although reference literatures suggest its use round the year but the Healers of this region consider winter as best season for its use. The Healers of [Raipur](#) region add nuts like [Almond](#) and [Kaju](#) in it in order to make it more promising. But it is done for the rich natives. Most of the Healers are not in favor of this addition.

The Traditional Healers of Bhopalpatnam region informed that along with Urd roasted seeds of [Char](#) could be added. They are in favor of its addition in small amount. They confirmed that main role is played by Urd seeds. I have noted during the surveys that this Kheer is used as traditional dish and served during festivals to the guests. Many natives consume it as traditional dish. They aren't aware of its medicinal properties. When I informed many of them they thanked me and assured me to avoid serving it to children.

The Healers of Nagri-Sihawa region are in favor of adding medicinal [rice](#) Laicha grains in this

[Kheer](#) in order to get more promising effects. I have mentioned in previous research articles that in Chhattisgarh rice [Kheer](#) is very popular. According to the Healers Kheer prepared from medicinal rice Laicha possess aphrodisiac properties. Addition of Urd increases this property.

The Healers of [Bastar](#) region serve this formulation to the patients recovering from exhaustive diseases. You will be surprised to know that many senior Healers are using this formulation as supplement treatment in case of [AIDS](#) along with main treatment. They consider it as more effective in term of tonic as compared to it aphrodisiac properties.

I also interacted with the modern Ayurveda experts practicing in metros. They informed that modern youth are not interested in this simple formulation. They prefer capsules of modern drugs and ignore its side effects.

These comments deserve addition in revised version of these ancient formulations. No one knows when this revised version will appear but I am adding all this information at Ecoport with hope that it will remain safe up to many generations and will contribute in good health of the people around the world.

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
20. Ark Patra Yoga.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

Besides complicated formulations the standard [Ayurveda](#) literatures write about many simple formulations. Ark Patra Yoga is also a very simple formulation. In this formulation [old yellow leaves](#) of medicinal [weed Ark](#) or Ak are used. Leaves are roasted with the help of [cow ghee](#) and

by crushing juice is extracted. This juice is applied into the ear. It is described as promising remedy for earache. I have mentioned in previous research articles that old yellow leaves of this weed hold a reputed position as medicine in different ancient literatures. The [Traditional Healers of Chhattisgarh](#) having expertise in treatment of liver related troubles use the leaves in treatment of [Jaundice](#). With Gud leaves are used in treatment of [Migraine](#). [Old Leaves](#) are used externally in treatment of joint pain. Since childhood I am seeing the use of Ak leaf juice in treatment of ear related troubles. It is well known use in the state. When I started my surveys to get comments from Traditional Healers about ancient formulations I included this simple formulation also in the list. I got some interesting information. I am giving the details in present article.

Two species of Ak, locally known as Fudhar grow in Chhattisgarh. [Calotropis gigantea](#) and [Calotropis procera](#). Both species are used as medicine. The Healers of Chhattisgarh Plains prefer the use of first species. In standard literatures the information on species is not given. The Healers of Northern Chhattisgarh use any species based on its availability. Most of the Healers use old yellow leaves as mentioned in reference literatures.

[Ak growing in wasteland](#) without care is preferred for the collection of leaves. Many times the Healers wait for the falling of leaves. Fallen leaves are considered richer in medicinal properties particularly in this trouble. [Ak growing in Lateritic wastelands](#) is generally not preferred. They are having long list of combination of herbs growing with Ak. They are aware that these herbs play important role in enriching it with medicinal properties. This is the reason they keep these combinations in mind before the collection of leaves. They also practice Traditional [Allelopathic](#) Knowledge few days before the collection of leaves.

The Healers of Bhopalpatnam region informed that in many cases the application of this juice results in irritation. In such cases application of [Nariyal](#) oil many times after its application gives much relief. If Nariyal oil also fails then they use [Mustard](#) oil. I found it unique information, as the standard literatures are also not having it. These Healers are also having other alternatives. This is the reason they use this formulation less commonly. I would like to mention here that in case of non-availability of cow ghee many Healers use Mustard oil in same way as ghee.

The Healers of [Dhamtari](#) region suggested the use of [Thura](#) latex along with Ak leaf juice for more promising effects but I have yet not seen its practical use. I am aware from documentation point of view this is important information.

These comments are very important for the modern researchers as well as traditional knowledge experts. Through on-going surveys I am trying my best to gather more information on this aspect. Keep reading my research articles at Ecoport.

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 21. Andriya Churnam.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

The standard [Ayurveda](#) literatures are full of information about herbal formulations useful in treatment of [Hydrocele](#). In general it is not considered as simple disease. In most of the cases externally used formulations are preferred but these literatures are having internal remedies also. Andriya Churnam is one of these remedies. In this formulation the roots of medicinal herb [Indrayan](#) are used as main ingredient. The roots are converted in to powder and mixed thoroughly with [Andi](#) oil. This combination is given with [cow](#) milk internally. The literatures claim that its use up to three days cures the trouble. This formulation looks very simple but when I interacted with the [Traditional Healers](#) of [Indian](#) state [Chhattisgarh](#) I got information about the constraints in its use. I am giving the details in present article.

The Traditional Healers of Chhattisgarh plains informed that it could cure the trouble in three days only when tried at very early stage. At later stage it takes much time. Many times it takes three months also. In such cases the Healers use other remedies with it. Although the formulation don't describe about the kind of cow for the collection of milk but the Healers prefer the milk of black colored cow. The milk of [buffalo](#) is not preferred.

The natural forests of Chhattisgarh are rich in wild population of [Indrayan](#). The Healers collect it from wild. Its all parts are used as medicine but the Healers adopt different, methods for the

collection of plant parts for the preparation of different formulations. Roots growing in north direction are preferred. [Indrayan](#) growing near [Dhatra](#) and [Fudhar](#) is not preferred. The Healers of different regions are having long list for such restrictions. Roots are collected on specific time and date. They utter Mantras while collection. Wooden implements are used for the collection. They also practice Traditional [Allelopathic](#) Knowledge in order to enrich the herbs with medicinal properties. Roots are dried in shade and converted into powder. The Healers of Bhopalpatnam region informed that they dip the roots in special herbal combination just after the harvesting. They don't inform the contents of this solution.

Only Andi oil is used for the mixing of root powder. Other oils are not used. Andi is raised as oilseed crop in many parts of Chhattisgarh. The natives also grow it in [Badi](#). The Healers prefer the [wasteland](#) population of Andi growing without care. Andi damaged by insects are considered rich in terms of medicinal properties.

When I asked about this formulation to the modern Ayurveda experts, they confirmed its effect but informed that they are using other alternatives for more promising effects. They use both internal as well as external remedies at a time for quick relief. I would like to mention here that the senior Healers of Ambikapur region informed that while using Andriya Churnam one must not use external remedies.

In commercial drug stores of my region I failed to get this formulation as commercial product. During surveys I got opportunities to see its practical use and promising effects. With the comments of the Healers of Chhattisgarh now I am planning to meet the Healers of [Jharkhand](#) and [Orissa](#) to get their inputs. Keep reading my research articles at Ecoport for updates.

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
22. Adityapak Ghritam.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

In previous article of present series while writing about [Andriya Churnam](#) I have mentioned that the standard [Ayurveda](#) literatures describe about both internally as well as externally used herbal formulations in treatment of [Hydrocele](#) but in general same formulation is not used in both forms. There are very few formulations used in this way. Adityapak Ghritam is one of these formulations. Ghritam is [Sanskrit](#) name of [Ghee](#). As basic ingredient [cow](#) ghee and [Sendha Namak](#) are used as main ingredients. Both ingredients are mixed in equal proportion and inside the [Ghongha or Seep](#) kept under sunlight up to seven days. After this duration the combination is collected and used externally in form of massage. At the same time it is used internally also. The standard literatures claim that both internal as well as external uses at a time cure the trouble efficiently in very less time. The literatures don't write about the doses for internal use. Also the duration of use has not been mentioned. During Ethnobotanical surveys in different parts of [Chhattisgarh](#) I observed that the [Traditional Healers](#) are not only aware of this formulation but also they are using it in their daily practice. This observation motivated me to take their comments on this important formulation.

The Traditional Healers of Chhattisgarh Plains decide the doses as per the condition of the patients. At initial stages few pinches of combination is given internally. They use [Batasha](#) as carrier. In case of old trouble they increase the doses. The patients taking this formulation in larger doses are specially advised to take cow milk in plenty. According to the Healers the use of cow milk increases the effects of this formulation. The patients having poor vitality are advised by the Healers to use this formulation externally only. For internal use they recommend other formulations. I have noted during the surveys that the many senior Healers are in favor of its use both internally as well as externally at a time as mentioned in reference literatures.

Although the young Healers prepare the formulation by providing direct heat to the combination but sun method is considered as best method. It takes time but in term of effect it is far better than direct heat method. I have seen the use of common salt in place of Sendha Namak but it is less effective. The senior Healers instruct the young Healers to adopt the traditional knowledge sincerely for real effects.

The Ayurveda experts of Metros suggest the use of white Ghongha available in market for the preparation of formulation but the Healers of Chhattisgarh Plains use the [Ghongha shell](#)

available in [rice](#) field for this purpose.

The Healers of Ambikapur region informed that they have treated hundreds of cases with the help of this formulation. They use it only at the beginning of the trouble. They are not aware that this formulation is mentioned in ancient literatures. They have acquired this knowledge from their ancestors and practicing it without any modification. It is its efficacy that this formulation is still popular. On one side this formulation is popular among the Healers whereas in other side the modern experts are using patented drugs for it. They are not in favor of using this time taking medicine. According to them it is time consuming both in preparation as well as effect. I am planning to arrange their visit to the Healers using it successfully.

The Healers use pure cow ghee. [Black cow](#) is preferred. Many Healers feed specific grasses to cows in order to get medicinally rich ghee. In general they don't inform about this formulation to their patients. It is given as secret formulation. This is the reason the natives are not much aware of it. Also I have not found it with the herb vendors.

I searched the modern literatures but failed to get the results of modern research on this simple but effective formulation. Through this research article I would like to request the modern researchers to start special research on this formulation without any more delay.

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**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
23. Stan Kathinikarnam.I.**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

In previous article of this series related to [Shriparni Tailam](#) I mentioned about special oil used to provide normal shape to breast. In standard [Ayurveda](#) literatures in the name of Stan Kathinikarnam many formulations have been mentioned. In this article I am discussing about the formulation given by well-known ancient writer Chakradatt. In this formulation fat of rat is used along with the powdered meat of [elephant](#), [wild boar](#) and wild buffalo. All meat powder is mixed and with the help of fat solution is prepared. Breast is massaged with this combination. The reference literatures write about both Malish and Mardan means gentle and harsh massage. Nothing more has been written about this formulation. This is not an herbal formulation. Although [Chhattisgarh](#) is having all these animals but it is really surprising that the [Traditional Healers](#) are not much aware of this formulation. This is the reason I got very less information in form of comments from them. I am giving the details in present article.

The Traditional Healers of Gandai-Salewara region informed that they use the meat powder of Bison in this formulation. In early days wild elephants were there in this region. But now they have to depend on herb vendors for this meat. Wild elephants damage the crops and take lives every year in Chhattisgarh but its poaching is banned. This strict ban prevents the Healers to use this meat. Adulteration is also constraint. This is the reason many Healers delete it from formulation whereas some add other substitutes. They accept that modification in this formulation means poor effect.

In year 1994 when I asked Shri Vishal Bharat a well known Traditional Healer of [Bastar](#) region about his comments he informed that the use of powdered meat of Jal Hathi. Elephant is known as Hathi in [Hindi](#) and Jal means water. He was talking about elephant living in water. I have never heard about this animal. He further informed that in Dalpat sagar pond at {{Jagdarpur}e} city these animals live. I checked the records but failed to get any information. I talked with other Healers but they made odd comments about Shri Bharat. Last year I saw water elephant like creature in Discovery channel and tried to get details about it. I found that it is used in many cultures as medicine. Unfortunately Shri Bharat is not with us for confirmation. According to him the use of meat powder of Jal Hathi results in preparation of extra strong combination.

Like Shriparni Tailam the users of this formulation are in very less number. Although Internet is full of queries about breast enlargement creams and drugs but at least in Chhattisgarh for Healers it is formulation having little use. In state we are still having senior Healers who have seen its miraculous effects on family members of rich landlords. When they talk about it shining comes on their eyes. It indicates its efficacy.

The Healers of Chhattisgarh Plains are also aware of this formulation. They prefer herbal formulation for use. When I asked the modern Ayurveda practitioners about their comments they replied that during college study they have read this formulation in reference literatures. They are not using it. They are using formulations available in form of patent drugs in market. I noted that they are not satisfied with the results. Many of them requested me to arrange the formulation for them. But it is not possible for Ethnobotanist to get involved in business and leave the basic job. In modern drug shops also I failed to get this formulation. Like other Ayurveda formulations the modern researchers have also not tried it. I feel that there is a need to conduct special research on this formulation. Also there is need to search the Jal Hathi as mentioned by Shri Bharat.

Original Research Document

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.

24. Triphaladilep.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

The standard literatures on [Ayurveda](#) describe much about herbal formulations useful in treatment of skin diseases. Many formulations have been described as panacea for all skin troubles. Triphaladilep is among these formulations. In this formulation fruits of [Harra](#), [Bahera](#), [Aonla](#), [Bhelwa](#), plant of [Bhengra](#), root of [Chitrak](#), [Baibirang](#), [Bemchi](#), Loh churna (Iron powder) and [Til](#) oil are used. These ingredients are mixed in specific proportion. Famous ancient writer Chakradatt describes this ratio. Aonla one part, Bahera two part, Harra three part, Baibirang four part, Chitrak five part, Bhelwa six part, Bemchi seven part, Iron powder eight part and Bhengra nine part are added and all ingredients are mixed with the help of Til oil and paste (lep) is prepared. This paste is applied externally on affected parts. The literatures claim that this unique formulation cures all types of Kusth i.e. skin diseases. In this complex formulation it has not been mentioned that which part of Bhengra, Bemchi and Baibirang must be taken. All these ingredients are available in natural forests of [Chhattisgarh](#) and it is a matter of proud that the [Traditional Healers](#) are not only aware of this formulation but also they are practicing it in their daily life. During Ethnobotanical surveys I got the opportunities to meet and interact with such

Healers and collect their comments.

The Traditional Healers of Chhattisgarh Plains broadly classify the skin diseases in 20 types. Most of the types are considered as simple and managed with the help of common herbal formulations. Very few types of skin diseases require special attention. [Leucoderma](#) especially at advanced stage is taken seriously. The Healers of this region have found this formulation very promising in treatment of this problematic disease. They informed that they use the seeds of Bemchi, whole plant, in dry form, of Bhengra and Baibirang seeds in this formulation. The Healers of [Durg](#) region added that after application of this formulation they suggest the patients to sit in sunlight and expose the affected parts in it. Most of the Healers claim that accurately prepared formulation cures these troubles within three to four months. They give emphasis in collection of fresh herbs. They practice Traditional [Allelopathic](#) Knowledge for all herbs before collection. Although it is very time taking task but it is one of the secrets to make the formulation really effective. Although herb vendors sell these herbs but self-collection is preferred by the Healers. Old trees of Harra, Bahera and Aonla are preferred whereas young trees of Bhelwa are preferred.

Although not mentioned in standard literatures but the Traditional Healers of [Bastar](#) region prepare this formulation by boiling freshly collected wet herb parts in Til oil. When all watery contents evaporate the boiling is stopped and after filtration special oil is collected. This special oil is used in treatment of complicated skin diseases. Many senior Healers specially the Healers of Bhopalpatnam region adopt sun method. The ingredients and oil is kept in sunlight up to two months. After this duration the filtered oil is used in same way. These Healers are not aware that this formulation is mentioned in Ayurveda literatures. They are illiterate.

When I shared this information with the Healers of [Kanker](#) region they warned me to stop using boiling or sun method. I replied that I am not preparing this oil but the Healers of Bastar and Bhopalpatnam regions are preparing it in this way. According to the Healers of Kanker region heat reduces the efficacy of the herbs. Simple paste in Til oil gives excellent results. I feel that modern researchers can verify these different claims. There is possibility of correctness in both claims as the Healers of different regions use different herbal solutions to enrich medicinal herbs. Not only their Traditional Allelopathic Knowledge is different but also the collection methods.

The Healers of [Bilaspur](#) region informed that formulation is incomplete. They suggested the addition of five more herbs but not informed about its name. I have seen this formulation with them. They give it to the patients without informing about its contents.

These interesting comments motivate me to continue the process of comment collection. In future surveys I will give time on this aspect also. Keep reading my research articles at Ecoport for new updates.

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 25. Durvaadilep.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

For old skin diseases including advanced stages of {{Ringworm}g} many externally used formulations have been mentioned in standard [Ayurveda](#) literatures. In Durvaadilep formulation three very common herbs [Doobi](#), [Charota](#) and Van Tulsi are used along with [Harra](#) fruit and [Sendha Namak](#). All ingredients are mixed and with the help of Mattha (Whey) lep (paste) is prepared. This paste is applied externally on affected parts. In standard literatures especially by Chakradatt not much has been written about the plant parts. The use of big sized Harra fruits is mentioned. Charota grows as [weed](#) and in general its seeds and leaves are used for skin troubles. Doobi is also well-known cosmopolitan weed and its whole plant or leaves are used in general. I am bit confused about the Van Tulsi. [Hyptis](#) as well as [Ocimum](#) species both are known as Van Tulsi in different parts of [India](#) especially in [Chhattisgarh](#). During Ethnobotanical surveys I noted that the [Traditional Healers](#) of Chhattisgarh are using this formulation in different forms. They are having reasons for it. I have written their comments in field diaries and giving some important comments in present article.

The senior Healers of Chhattisgarh informed that Doobi, Van Tulsi and Charota are used singly both internally as well as externally in treatment of common skin diseases. Curd as well as whey are also popular home remedies for skin diseases mainly Ringworm. This is the reason the

Healers try it as single remedy and according to them in most of the cases they get success. At advanced stages they try the formulations similar to Durvaadilep.

When I informed about this formulation to the Healers of [Kanker](#) region they questioned me about the addition of Harra fruits in it. According to them without Harra fruits this formulation is complete. You will be surprised to know that they used this combination both internally as well as externally. When it is used in form of paste Mattha is added in less quantity. When it is used internally they add the ingredients in a glassful of Mattha. I have tasted it and found it very tasty. They suggest every native to take it, as it is blood purifier. Also it protects from seasonal fevers. What is harm in adding Harra fruit in it? They replied to my question that for internal use Harra fruits can be added but it will then be useful for the patients having [constipation](#). They use *Ocimum species* specially its leaves in this formulation.

The Healers of [Bastar](#) region add Harra in this formulation but along with Harra [Bahera](#) fruits and [Koha](#) bark are also added. They don't use it internally. It is used externally only. As substitute to Mattha many Healers use [Nimbu](#) fruit juice. In case of Ringworm the patients are advised to clean the affected portion and make strong rub on it. The formulation is applied after it.

The Healers of Chhattisgarh Plains informed that they use both original as well as modified formulations. As addition they add [Sarphonk](#) seeds in this formulation. But these seeds are added in very small quantity. They further informed that all ingredients play important role in this formulation. Hence it is wrong to name it on the basis of Doobi (Durva).

The Healers of different region practice Traditional [Allelopathic](#) Knowledge in order to enrich the herbs with medicinal properties in different ways. As all herbs are easily available the Healers collect it from nearby forest. Many times patients are informed about this formulation. The patients collect the treated herbs from the Healers prepare the paste in their homes. I have yet not found this formulation as commercial product in market. Also the modern Ayurveda experts are not using it in their daily practice.

These comments indicate the depth of knowledge the illiterate Healers are having. They are real scientist. There is need to provide scientific base to their knowledge and also to honor them as real health experts.

Original Research Document

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For Complete Document please check CGBD (Offline Database on Chhattisgarh Biodiversity).

**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
26. Dadrugajendrasingho Lep.**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

This [Ayurveda](#) formulation is mentioned in reputed ancient literatures including the literatures by Chakradatt. This formulation is used externally in treatment of skin diseases but especially for [Ringworm](#) as clear from its name. The literatures claim that all types of Ringworm, at any stage can be successfully treated with the help of this formulation. In this formulation the resin of [medicinal tree Sal](#), husk of [Rice](#), [Charota](#) seeds and [fruit](#) cover of [Harra](#) are used as main ingredients. All ingredients are powdered and with the help of rice water paste (lep) is prepared. This paste is applied externally on affected part. As [Homoeopath](#) I am aware that only through external remedies any skin disease must not be treated. There must be internal treatment. Otherwise the diseases emerge in other forms. In general in traditional systems of medicine including in Ayurveda it is mentioned that such diseases are treated both internally as well as externally at a time. For the first time when read this formulation I searched for combinations recommended with it for internal use but failed to get any detail in the literatures. Finally I decided to meet the [Traditional Healers](#) of [Chhattisgarh](#) and get their comments.

The Traditional Healers of Chhattisgarh are aware of this formulation specially the Healers living near [Sal](#) forests. They use it externally only as mentioned in reference literatures although they are not aware of it. They have acquired this knowledge from their ancestors. The senior Healers of {Jagdalpur} region informed that this combination is not used for simple troubles. It is used as last resort when all other remedies fail to give the desirable effects. I have yet not seen such advanced cases of Ringworm but according to the Healers they have treated such cases with this wonderful formulation. Whether it is used in treatment of other skin diseases? Very rarely, they replied. They are having long list of herbs for other skin diseases.

When I asked the Healers of Chhattisgarh Plains having expertise in use of medicinal rice in this formulation they replied any type of rice could be used. They are not aware of use of medicinal rice in form of husk or rice water. The Healers of this region use this formulation with slight modification. They use both [seeds](#) as well as [leaves](#) of [Charota](#). Many of them informed that Charota plays important role in this formulation. All Healers are not convinced with it. Some consider Sal resin more important.

The Healers of {{Saraipali}}e} region use the seeds of Charota only. They make modification by adding the root bark of Sal along with resin. According to them this bark is having the capacity to nullify the harmful effects of resin and vice-versa.

Most of the Healers practice Traditional [Allelopathic](#) Knowledge in order to enrich the herbs before collection. The Healers of Chhattisgarh Plains avoid the collection of Charota growing in [Lateritic wasteland](#). [Charota growing with Parthenium](#) is also avoided whereas Charota growing with indigenous rainy season [weeds](#) like [Sarphonk](#) and [Ekdandi](#) are preferred. Old trees of Sal are preferred but the Healers of [Barnawapara Sanctuary](#) region prefer the young trees for the collection of resin. The Healers of Chhattisgarh Plains use [rice var. Sarna](#) commonly whereas the Healers of [Bastar](#) region give preferences to traditional varieties. Many Healers informed about the use of [Kodo](#) as substitute but I have yet not seen its practical uses.

The above mentioned comments are valuable specially for the young researchers interested in conducting research based on these formulations. I have collected information from the Healers now it is time to disseminate this knowledge among them and record their comments once more. I am planning to start it at the beginning of next year after completing the pending works at Ecoport. Keep reading my research articles.

Original Research Document

<http://ecoport.org/ep?SearchType=earticleView&earticleId=918&page=-2>

For Complete Document please check CGBD (Offline Database on Chhattisgarh Biodiversity).

**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
27. Jambvadiras.**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

The standard [Ayurveda](#) literatures write about many simple formulations for [Otorrhea](#). In literatures by famous writer Chakradatt formulation named Jambvadiras has been mentioned. In this formulation new leaves of [Jamun](#) and [Aam](#) and fruits of [Kapas](#) and [Kaitha](#) are used as main ingredients. All ingredients are taken fresh and juice is extracted. Juice is mixed in equal proportion and after adding [Shahad](#) the combination is applied into the ears. It is written as promising cure but it is not mentioned that at which stage it can be used. During my surveys in Bagbahera region for the first time I got comments on this formulation. Till then I am regularly taking comments of the [Traditional Healers](#) from different parts of [Chhattisgarh](#). I am giving some valuable comments in this research article.

The Healers of Bagbahera region are aware of this formulation. They use it at initial stages. I have noted that many natives are also aware of this formulation. They use it as home remedy. As Kapas is not easily available in this region they use juice of new [Neem leaves](#) as substitute. At advanced stages the Healers of this region add the leaf juice of [Bhirra](#) in this formulation. This addition makes the formulation richer. Bhirra trees are present in natural forests of this region. The senior Healers informed that they have treated many patients with the help of this formulation as external remedy.

The Healers of [Durg](#) region are in favor of using Kaitha leaves in place of fruit juice. Both new and young leaves are used. Old trees are preferred for the collection of leaves. As new leaves of Jamun and Aam are not available round the year they prepare special oil by adding all the ingredients in base oil. The combination is boiled and when all watery contents evaporate the boiling is stopped and filtered oil is used. This oil can be stored up to two years. Many Healers adopt sun method for oil preparation. They accept that sun method is more effective and oil is less effective than the raw formulation.

The Healers of [Bilaspur](#) region use this combination as supplement treatment along with main treatment of Otorrhea. They are having long list of such formulations. Many ingredients of this formulation are added in [Neem seed oil](#) used for this common trouble. [Aam leaves](#) and [Kaitha fruits](#) are added more frequently.

During recent visit to [Kanker](#) region for delivering lecture among the Healers a senior Healer informed that he uses the formulation in original form. He confirmed that Jamun leaves play central role in this formulation. According to him [Jamun growing near water sources](#) especially near river gives leaves richer in medicinal properties. [Old trees](#) are preferred. He also informed that the use of Traditional [Allelopathic](#) Knowledge is in practice for enriching the herbs before collection. He uses herbal extracts having more than ten herbs to irrigate Jamun trees few days before the collection of [leaves](#). Leaves are collected in rotation.

Modern Ayurveda experts are not much aware of this formulation. They use patented drugs for this trouble. Many of them claim that this is ancient formulation and is less effective in modern patients taking modern Allopathic drugs. I have yet not seen this formulation as well as special oil prepared from it with the Herb Vendors of Chhattisgarh. The Healers using this formulation have acquired this knowledge from ancestors and they are not aware about its presence in form of written document in standard literatures.

The Healers of Bhopalpatnam region prepare this formulation by adding at least fifteen more herbs. Very recently I got this information. I am planning to visit this region to get information on this aspect. As these ingredients are available in many parts of [India](#) I am expecting that the detailed surveys by other researchers in these parts can generate bulk of new comments. I feel such efforts are needed without any delay.

Original Research Document

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**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
8. Vilva Tailam.**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

Vilva is [Sanskrit](#) name of [Bael](#). The standard literatures of [Ayurveda](#) write about special oil prepared from Bael fruits for the treatment of deafness. In this oil Bael fruits are used as main ingredients. Fruit is collected and with the help of [cow](#) urine and goat milk combination is prepared by rubbing the fruit in stone. This combination is added in base oil and through boiling or sun method special oil is prepared. This oil is applied into the affected ears as sure cure for deafness. I have found this formulation in many literatures specially the literatures created by Chakradatt. I have many questions regarding this formulation. Whether mature or immature fruits must be taken, is it effective as single remedy, boiling method is more effective or sun method, what kind of deafness can be treated etc. are my questions. With these questions when I approached to the [Traditional Healers](#) of [Chhattisgarh](#) I not only got answers but also their valuable comments on this ancient formulation.

The Traditional Healers of Chhattisgarh Plains prefer the use of half matured Bael fruits. They collect it directly from the old trees. They use cow urine and goat milk as mentioned in literatures. Both are taken in very small amount just to provide base when fruits are rubbed in stone to prepare paste. Black cow is preferred for the collection of urine. Pregnant cow is avoided. They further informed that in early days the Healers were using the specially fed cows for the collection of urine for preparation of traditional medicine. Exotic breeds are not preferred. These precautions clearly indicate the importance of cow urine in this formulation.

The Healers of Bagbahera region are also aware of this formulation. They start using this oil from initial stages. At first it is tried as single remedy but later it is used along with supplement treatments. According to them the rate of success vary. In long term it gives good results. I got opportunity to meet the Healers who have treated many cases with the help of this single remedy. They prefer sun method.

The herb vendors of Southern Chhattisgarh collect this oil from the Healers in order to sell it to the rich natives and also to the Healers of neighboring states like [Orissa](#). They don't prepare it by themselves. They are aware of the formulation but they believe the healers know more about the selection of potential herbs and also they add more herbs in it. 'More herbs' it sounds sharp but I have yet not got any information on these more herbs. For the Healers it is simple formulation and there is need to popularize it among the common natives.

The Healers of all parts practice Traditional [Allelopathic](#) Knowledge before collection of fruits. The herb vendors are not much aware of this knowledge. That is why they depend on Healers for the collection of herbs. The modern Ayurveda experts are aware of this oil. Many informed that

it is available as commercial drug in market. I have yet not found it. I presented them the oil prepared by Healers for trial. They used it and replied that traditional oil is more effective as compared to the commercial drug. Systematic trials can throw more light on this.

When I read ancient literatures I feel that the translators or the collectors have not written all information in correct way. I observed similar trend in modern database in which one can find thousands of formulations with one or two line description. Every year authorities are investing millions for the documentation of Traditional Knowledge but due to lack of sincere efforts the work is going in wrong direction. Through this research article I would like to request the young researchers to come forward to provide true shape to this important work.

Original Research Document

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**Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations.
29. Kodravdhusturmad Chikitsa.**

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

The standard literatures on [Ayurveda](#) describe this formulation for treatment of toxicity of [Kodo](#) and [Dhatra](#) plants. Toxicity of Dhatra is well known and well studied but toxicity of Kodo is common in tribal areas of [India](#) where this crop is raised by poor natives. It is consumed as substitute to [rice](#). Many times liquor is prepared from it and over dose of this liquor results in harmful effects. According to the standard literatures in Dhatra toxicity the combination of sugar and cow milk provides relief whereas for Kodo toxicity the combination of Gud and juice of [Petha](#) fruit is effective. Both combinations are given internally. During Ethnobotanical surveys conducted in different parts of [Chhattisgarh](#) I have noted that the [Traditional Healers](#) are aware of both formulations. I discussed both formulations with them many times. I am giving details of some important comments in present article.

The Traditional Healers of [Bastar](#) region informed that they use the matured fruits of Lauki as substitute to Petha fruits. It is promising substitute. They further informed that they add [Kali Mirch](#) along with Gud when Lauki fruit juice is used. The Healers of [Raipur](#) region suggested the addition of one more ingredient i.e. the leaves of [Pudina](#). Pudina and Kali Mirch are added to nullify the harmful effects of Lauki juice. The Healers give emphasis in use of Lauki fruits raised organically for more promising effects.

The Healers of [Bilaspur](#) region are aware of the use of Petha juice. They use it in other troubles also. After the systematic treatment of snakebite the patients are suggested to take this combination up to long time. This combination is considered as good remedy for mental tension also. The Healers of Bagbahera region use this combination as hair growth promoter. It is used both internally as well as externally. In general Petha is raised in [badi](#) and used as per need. Fresh juice is considered the best in terms of effects.

In Ayurveda there are many herbal formulations useful against Dhatra toxicity. The natives of Chhattisgarh are having many home remedies also. They try these remedies at first and in case of poor success they approach to the Healers for systematic treatment. According to the Healers the cases of Dhatra toxicity is not very common. This is the reason they use the combination less commonly. When natives take Dhatra seeds in excess after treatment they are advised to take this combination up to long time. Many times it is given throughout life. [Cow](#) milk is preferred but goat and buffalo milk are also considered useful.

Modern Ayurveda experts are not much aware of these combinations. They use modern approaches for treatment of toxicity like modern medical practitioners. The herb collectors and vendors are also not much aware. The herb vendors of [Raigarh](#) region informed about the use of [sweet dish prepared from Petha fruits](#) for same trouble but they were not much sure about its efficacy.

The above-mentioned comments are very important. Through on-going surveys I am trying my best to gather more information on this aspect. Keep reading my research articles at Ecoport.

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 30. Payas (Chakradatt).

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

For the patients having Insanity famous ancient writer Chakradatt writes about special Payas. This formulation has been mentioned in other [Ayurveda](#) literatures also. In this formulation white flowered [Datura](#) roots are used as main ingredient. According to the literatures the root growing naturally in North direction is boiled in [cow](#) milk. Ghee and Gud are added and with the help of [rice](#) Kheer is prepared. This Kheer is given internally to the patients. This formulation is having the capacity to treat all associated troubles related to Insanity. The literatures don't write about the duration of use. Datura is well known herb of medicinal importance in [Chhattisgarh](#). The natives as well as [Traditional Healers](#) use its different parts alone and in combination with other herbs in thousands of formulations. When I discussed about this Kheer with the Healers during Ethnobotanical surveys I got some useful comments. I am giving details in present article.

According to the Healers of Chhattisgarh Plains this Kheer is used as supplement treatment along with main treatment of Insanity. It is also used as remedy in treatment of common mental troubles. The senior Healers informed that every native must take it once in a year in order to get sound mind. The Healers prefer the use of black flowered Datura. Although it is rare in occurrence but it is considered richer in medicinal properties. They practice Traditional [Allelopathic](#) Knowledge in order to enrich the roots with medicinal properties. The ancient literatures write nothing about this practice. After preparing the Kheer the Healers keep it under full moon for one night. They claim that the moonlight is having therapeutic value. It enriches the Kheer with cooling properties.

I have mentioned in previous research articles that the Traditional Healers of Chhattisgarh have rich traditional knowledge about medicinal rice. The Healers of Chhattisgarh Plains informed that the use medicinal rice Laicha makes the Kheer very effective. Although any rice type can be used but the Healers aware of this formulation grow this rice especially for it. Laicha is not under cultivation as commercial rice. I feel that it is very important information that the ancient formulation is lacking.

The Healers of [Raigarh](#) region prefer Laicha but in place of normal rice type they use medicinal and aromatic rice Jawa Phool. The Healers of Chhattisgarh collect the roots growing in any direction except in south direction. Datura growing in [wasteland](#) is preferred. [Datura growing](#) in [Lateritic](#) wasteland is avoided. When it is used then the Healers increase the quantity of Gud in the formulation. Although the Healers are not having scientific explanation for it but as traditional practice they are following it without any modification.

Based on the condition of the patients the Healers decide the dose of Kheer. In general they prepare it under their supervision. Many times patients are advised to prepare the Kheer at home after getting medicinally rich Datura roots from the Healers. During discussions with modern Ayurveda practitioners I noted that they are not much aware of this ancient formulation. They use commercial drugs for this trouble.

The above-mentioned comments are very important and must be added in future editions of these literatures. I am still in process of getting more information. Keep reading my research articles at Ecoport for updates.

Original Research Document

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 31. Palashbeej yog.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

The Standard [Ayurveda](#) literatures write about this special formulation useful for intestinal worms. In this formulation green seeds of [Palash](#) are used as main ingredient. The seed juice is taken internally with honey. Another way of its use is the use of aqueous extract with whey. It is mentioned that its internal use is beneficial for worm troubles but the details regarding doses and duration are not available. As the natural forest of [Chhattisgarh](#) are rich in wild population of Palash, locally known as Parsa the natives and [Traditional Healers](#) are aware of this use. During Ethnobotanical surveys I got this information. The natives use the Parsa seed powder with honey in this way. They are not aware that the use of seed juice is more beneficial. The Traditional Healers of different regions use it in different ways. Through interactions I have collected many interesting comments of these Healers. I am giving details in present article.

I have mentioned in previous research articles that when the Healers start systematic treatment of [Leucoderma](#) they give emphasis on flushing out the intestinal worms as these worms are considered as root cause. This flushing continues through herbal remedies at specific intervals throughout the treatment. Many times the patients get immense relief by this simple flushing. These Healers use many types of herbs and herbal combinations but the use of Parsa seeds in above-mentioned way is common. The Healers of [Dhamtari](#) region use the green seeds to extract the juice. The Healers of [Kanker](#) region also use green seeds but many Healers prefer maturing seeds. Instead of juice they prefer the use of aqueous extract.

In general the use of seeds with honey is preferred. Its use with whey is adopted at advanced stages. The Healers use it as supplement treatment along with main treatment of Leucoderma and related troubles. Based on the condition of the patients they decide the doses. Children are given this formulation in little amount. The Healers are not in favor of its long-term use especially in case of minors.

Although red flowered Parsa is used but as mentioned in previous research articles yellow and white flowered Parsa are also available in Chhattisgarh. The Healers prefer these rare types and in case of availability they never miss to use it. According to them the use of rare types reduces the time of action.

Most of the Healers practice Traditional [Allelopathic](#) Knowledge in order to enrich Parsa seeds with medicinal properties before collection. The treatments start many months before collection. In general the Healers use different parts of same Parsa tree to prepare different formulations. They adopt systematic treatment method for potential Parsa trees. The Healers of different regions use different herbal solution for treatments.

Parsa seeds are used in combination with other herbs also. I have collected information on over 25 such formulations. According to the Healers Parsa seeds are added as main ingredient in these formulations. Its use with [Kalmegh](#) and [Charota](#) is very common.

Although this is very simple looking formulation but due to its miraculous effects it is still popular among the Healers. I feel that these comments are important and must be added in revised edition of ancient literatures.

Original Research Document

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 32. Pishtak Pupika.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

The standard [Ayurveda](#) literatures write about Puri prepared from Musakani leaves and Yav ([Barley](#)). According to the literatures by famous ancient writer Chakradatt this preparation is useful for the patients having intestinal worms. Its use flushes out the worms. Other literatures give details regarding the proportion of Musakani leaves and Barley for the preparation of Puri. According to these literatures three parts of Musakani leaves and one part of Barley must be taken. The details regarding doses and duration of use have not been mentioned. When I approached to the [Traditional Healers](#) of [Chhattisgarh](#) regarding this ancient formulation I found that they are using Musakani with other cereals. Barley is not under cultivation in Chhattisgarh. This winter season crop is under cultivation in North as well as Central [India](#). Although Barley is used in religious ceremonies as well as medicine in Chhattisgarh but for it the Healers depend on Barley growing in other states. I am giving details of some important comments in present

article.

In India many herbs are known as Musakani. Musa means rat and Kani means ear. In general [*Ipomoea reniformis*](#), locally known as Muscaini has been mentioned in reference literatures as Musakani. The standard Ayurveda literatures don't give clear picture of this herb. It is bit confusing but the Healers of Chhattisgarh use the leaves of Ipomoea in this preparation. They are aware of other herbs locally known as Musakani but these are used for other purposes not in form of this formulation.

Ipomoea grows as rainy season [weed](#) in [wasteland](#) as well as in crop fields. Although it is rainy season weed but in moist area and cropping fields it can be seen round the year. The Healers prefer the use of Muscaini collected during rainy season. It is collected before flowering. Muscaini growing in wasteland is preferred for the collection. When it grows with [Chirchita](#) and [Charota](#) then it is considered as especially rich in medicinal properties. The Healers of different regions are having long list of such combinations. According to them the herbs growing in surroundings play important role in enriching the selected herb with medicinal properties. They also practice Traditional [Allelopathic](#) Knowledge in order to enrich the herbs with medicinal properties. I have documented this knowledge.

The Healers of Chhattisgarh Plains use medicinal rice Dubraj in place of Barley. According to them this rice plays important role in this preparation. The Healers of {{Jagdalpur}e} region use Bhata Makra or Mokra type of medicinal rice for this purpose. According to the Healers of {{Ambikapur}e} region any type of rice can be used but they prefer traditional varieties grown through organic cultivation.

Most of the Healers use this preparation as supplement treatment along with main treatment of intestinal worms. In general they suggest all the natives to consume this Puri with potherbs in order to get good health and also to flush out intestinal worms. I have written a lot about traditional dishes of Chhattisgarh but failed to see the use of this preparation. This use is more popular among the Healers as compared to the natives. I have also noted that the Healers of Chhattisgarh Plains prescribe it more frequently than the Healers of other parts.

Modern Ayurveda experts of the state are not recommending this preparation. Also at Internet no information is available regarding this preparation. I feel that there is a need to popularize this simple and healthy food preparation. I would like to mention here that as cooking medium of

Puri the Healers suggest the use of [ghee](#) prepared from the milk of black [cow](#).

Through on-going surveys I am trying my best to collect more information on this aspect. Keep reading my research articles at Ecoport for more updates.

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 33. Mustadi quath.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

In standard [Ayurveda](#) literatures hundreds of herbs having capacity to flush out the intestinal worms have been mentioned and most of the herbs are used as single herb. These herbs are very useful for the Ayurveda experts in their daily practice. These herbs act in promising ways. In case of advanced stages the literatures write about the combinations of these herbs. Based on the condition of the patients different formulations are used. Mustadi Quath is one of these combinations. In this combination decoction of [Nagarmotha](#), [Musacani](#), [Mainphal](#), [Devdaru](#) and [Munga](#) seeds are added with the powder of [Baibirang](#) and [Chhoti Pippal](#). The combination is given internally to the patients. As mentioned earlier every herb of this combination is having capacity to flush out the worms. According to the literatures this combination must be used at advanced stages. Although all ingredients play important role but it is named in the name of Nagar Motha. It shows that this herb plays central role. The [Traditional Healers](#) of [Chhattisgarh](#) use many such combinations including this combination. Through interactions I have noted their comments. I am giving the details in present article.

The Traditional Healers informed that they use this combination rarely as in most of the cases

simple formulations give desired effects. The Healers of [Kanker](#) region use this combination but delete Devdaru. In place of Devdaru many of them use the seeds of common [weeds](#) like [Charota](#). The Healers of {{Narharpur}e} region informed that when they recommend this formulation in winter they use Charota seeds and when it is given in winter [Bathua](#) seeds are added. They also don't use Devdaru. Both Charota and Bathua are having worm killing properties. The Healers of {{Bagbahera}e} region informed that without whole herb powder of [Kalmegh](#) this combination is incomplete.

The Healers having expertise in treatment of [Leucoderma](#) use this combination as main remedy. They have deep faith in it. The Healers of Chhattisgarh Plains informed that this combination is tried as first remedy. In many cases the white spots start disappearing with this combination. Although the reference literatures write nothing about its use in treatment of Leucoderma but the faith of Healers convinced me about its efficacy. Many Healers suggest the patients to wash the skin or apply thick paste of this combination on affected part and expose it to the direct sunlight. According to them both internal as well as external uses cure the trouble in most of the cases effectively in very short time.

The Healers of {{Ambikapur}e} region informed that in this combination Munga seeds play important role. They prefer the trees having bitter seeds for the use. Wild trees growing without care are preferred. They also practice Traditional [Allelopathic](#) Knowledge in order to enrich the trees as well as seeds with medicinal properties. Over 50 species of {{Cyperus}e} are used in the name of Nagarmotha but these Healers prefer the use of [Cyperus rotundus](#).

In general this combination is not given up to long time. But the Healers using it in treatment of Leucoderma many times give it up to long period. It is rarely used as supplement treatment along with main treatment.

The modern Ayurveda experts are aware of this combination but they are not using it. They showed ignorance toward its use in treatment of Leucoderma. They promised me to try it. I requested him to thank the Healers who have developed its new promising use. This combination is not available in form of commercial product in state markets.

The above-mentioned comments are very important and needing attention of researchers working on scientific evaluation of this combination. Keep reading my research articles at Ecoport for more updates.

Original Research Document

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 34. Yuka Chikitsa

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

Yuka means lice. In standard [Ayurveda](#) literatures many herbal formulations have been mentioned under heading of Yuka Chikitsa. Famous writer Chakradatt writes about use of Parad ([Mercury](#)) with the leaf juice of [Datura](#) or [Paan](#) externally in treatment of Lice. This simple looking combination is very effective in use. During Ethnobotanical surveys conducted in different parts of [Chhattisgarh](#) when I asked the comments of the [Traditional Healers](#) I got many interesting comments. I am giving details in present article.

The Traditional Healers of Chhattisgarh Plains are aware of this formulation but they are very cautious about the use of Parad. They informed that alone the juice of Datura leaf is capable of treating lice problem. The juice is applied externally and after drying washed. It is used in simple cases. In complicated cases they use the combination of Datura and [Paan](#) juice. Both leaves are mixed in equal proportion and juice is extracted. It is applied in same way. Lice problem is not very common these days as in early days-the senior Healers informed. This is the reason they use Parad very rarely these days. They are aware of its miraculous effects.

The Healers of [Kanker](#) region informed that although they are aware of this ancient formulation but they use other alternatives in treatment. This combination is used externally in treatment of complicated cases of [Ringworm](#). They add the juice of more herbs in it for more promising effects.

The Healers of [Bastar](#) region use this formulation in original form. They consider the use of Datura more promising but in many cases Datura leaf juice causes irritation. In such cases Paan

leaf juice is used. Both Paan and Datura leaf juice play important role with Parad. Many Healers informed that this juice is having capacity to minimize the harmful effects of Parad. The Healers prefer white flowered Datura for the collection of leaves. Fresh leaves are preferred but many times the Healers collect the leaves injured by specific grubs. These damaged leaves are considered richer in medicinal properties. Collection of leaves is preferred before flowering. The Healers also practice Traditional [Allelopathic](#) Knowledge in order to enrich leaves as well as activate its medicinal contents. Datura is collected from [wasteland](#) whereas Paan of cultivated origin is preferred. Organically grown Paan is considered more promising.

The Healers depend on Herb vendors and local herb shops for the availability of Parad. They purchase it in bulk and keep it for long time use. This formulation is used under strict supervision of the Healers. They are not in favor of its long-term use. As it is very effective it shows effects in very short time.

The modern Ayurveda experts are using this combination very rarely. They are having other alternatives. They avoid the use of Parad directly as many Healers. For researchers like me these comments are very valuable. I feel that it must be added in future edition of these ancient literatures.

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 35. Anjanam (Kamla).

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

Few days back I was in rural region of [Chhattisgarh](#). I got opportunity to meet and interact the [Traditional Healers](#) having expertise in treatment of [Jaundice](#). Beside systematic treatment they

were suggesting the patients to take advantage of the Mother Nature's gift and extract the juice of [Gumma](#) leaves and apply it into the eyes. This juice clears the yellowness of eyes due to Jaundice. It is common use and according to the Healers they are using it since time immemorial as traditional knowledge. Gumma grows as winter season [weed](#) and this is the reason its use is limited to this specific season. It is matter of proud that this use is mentioned in same form in ancient [Ayurveda](#) literatures. Although the Healers are not aware of it but modern Ayurveda experts are aware of this simple use through these literatures. Famous Ayurveda writer Chakradatt mentioned this formulation in his literatures. I have yet not found the information on the part useful for extraction of juice and other details in literatures but most of the Healers of Chhattisgarh use the leaf juice. I am collecting the comments of these Healers since long time about this formulation. I am giving some important comments in present article.

The Traditional Healers of Chhattisgarh plains informed that when they use very small plant they prefer the use of whole herb juice. Fresh juice is applied. It is applied many times in a day. The use is continued till complete cure. It is used as supplement treatment along with main treatment of Jaundice. Many Healers prefer the use of leaf juice extracted from leaves collected before flowering. The Healers have many criteria for the selection of potential plant. Gumma growing in [Lateritic soil](#) is not preferred. When they collect it from Lateritic [wasteland](#) they use honey in combination with juice. According to them honey is capacity to nullify the harmful effects of juice resulted from Lateritic soil. Although the Healers are not having scientific explanation for it but as traditional practice they are practicing it sincerely without any modification. Gumma growing with rainy season [weeds](#) especially indigenous plants are preferred. Gumma growing with [Tridax](#) and [Charota](#) is considered especially rich in medicinal properties. They also practice Traditional [Allelopathic](#) Knowledge to enrich it with medicinal properties.

When I discussed this formulation with the Healers of Bagbahera region they suggested me to use Gumma internally in form of curry in order to get more promising effects along with its use as Anjan. I have mentioned in previous research articles that Gumma is used as popular potherb and its use is having many beneficial effects on health. Its use as potherb during growing season keeps the natives protect from many diseases including Jaundice. But unfortunately potherbs like Gumma are loosing popularity among the youth of new generation.

As mentioned earlier modern Ayurveda experts are aware of this formulation but they use it rarely in their practice. They recommend famous Ayurveda tonic Liv- 52 and suggest the patients to take complete rest and restrict diet. Modern Allopathic experts also recommend the same. In traditional systems of medicine there are many herbs and combinations having more promising effects than the said tonic.

As always I give full credit to the effectiveness of this use, as it is still popular in rural and forest regions of Chhattisgarh. I am confident the Healers of other states must have more information on this aspect. I would like to request the fellow researchers to come forward to document these comments.

Original Research Document

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 36. Trikantak Churnam.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

Trikantak means three spines. Medicinal herb Gokhru is known as Trikantak in Sanskrit due these spines. Its scientific name is [Tribulus terrestris](#). The standard [Ayurveda](#) literatures are full of information regarding medicinal uses of this herb. It is mainly used as Rasayana. It is added in popular herbal combinations as tonic. It is considered as [aphrodisiac](#). It is having miraculous effects on diseases related to urinary system. Trikantak Churnum is remedy for [Renal Calculi](#). According to the literatures the combination of Gokhru seeds with honey and Sheep milk cures this problem in one week. The [Traditional Healers](#) of [Chhattisgarh](#) are aware of both Gokhru and this formulation. Through interactions with them I have collected many interesting comments on this formulation. I am giving some important comments in present article.

Although local herbs sellers claim that Gokhru is not available in Chhattisgarh and it is purchased from other states but the Traditional Healers are aware of its natural sources in different parts of the state. The herb sellers want to maintain its importance and also to charge higher price from the buyers. That is why they spread wrong information about it. I have

mentioned in previous research articles that the Healers of [Mahanadi river](#) belt are aware that this herb is present as [wasteland](#) plant near river. I have noted that the Healers of this belt are having richer knowledge about this herb than the Healers of other region. It is true that the fruit size is lesser in case of local types. I have seen Gokhru with big sized fruits during my visit to [Gujarat](#) state especially in drier region. In this part of country and also in [Rajasthan](#) it grows as [weed](#).

The Healers of Chhattisgarh Plains consider the combination of seed powder and honey enough as remedy. They don't suggest the patients to take Sheep milk with it. When I informed them about the ancient writings they replied that it might be given but in case of Renal Calculi they avoid the use of Calcium in any form including as milk. Sheep raising is not popular in Plains. The Healers collect the fruits once in a year for round the year use but seeds are crushed into powder just before its use. According to them stored seed powder loses its medicinal properties. Drug manufacturing companies are you reading it? The commercial drug manufacturers prepare the seed powder once and sell the products up to several years. This is the reason products of commercial Ayurveda are less in effect than real Ayurveda. The Healers practice Traditional [Allelopathic](#) Knowledge to enrich the herb with medicinal properties before harvest. Many times herb is treated up to long time. They use dark night for the collection of fruits. These precautions and practices have not been mentioned in ancient literatures.

The Healers of Bagbahera region suggested the addition of [Panphuti](#) leaf juice with Gokhru seed powder in order to get more promising effects. This is new information. According to them honey just acts as carrier whereas when Panphuti leaf juice is used it enhances the performance of Gokhru seeds. I have mentioned in previous research articles that Panphuti leaf juice is used in treatment of Renal Calculi but it is less powerful when used alone.

On the question of doses the Healers informed that on the basis of the conditions of the patients they decide the dose. The senior Healers of Narharpur region informed that Gokhru is not suitable for every patient. In such cases they reduce the quantity of seeds. It shows effect in relatively more time.

Modern Ayurveda experts are aware of this formulation. Trikantak Churnam is available as commercial product also in market. The modern experts recommend this commercial product. They are satisfied with the results but I have noted that they prescribe at least five to six more combinations with it. They explain that these combinations provide relief in short time. In less than one week like Trikantak Churnam? Many of them showed surprise and replied that commercial product take fifteen to twenty days.

The above-mentioned comments are very valuable and needing attention from the researchers working on this formulation. Keep reading my articles at Ecoport for updates.

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Comments of Traditional Healers of Indian State Chhattisgarh on Ayurveda Formulations. 37. Swandrashtadi Quath.

Pankaj Oudhia

Abstract

The Traditional Healers of [Indian](#) State [Chhattisgarh](#) are having additional information on ancient formulations of herbs. This information is not available in ancient literatures. This series is an effort to document this valuable knowledge in form of research articles.

Traditional Healing

In previous research article on Trinkantak Churnam I have mentioned that medicinal herb Gokhru is used in many herbal combinations used in treatment of Renal Calculi. The present combination is also Gokhru based combination. In this combination [Gokhru](#) seeds, [Andi](#) leaves, [Sonth](#) and [Varun](#) bark are mixed in equal proportion and by boiling it in water decoction is prepared. This decoction is given internally during morning time. According to the standard [Ayurveda](#) literatures this decoction flushes out the [Renal Calculi](#) effectively in very less time. During Ethnobotanical surveys conducted in different parts of [Chhattisgarh](#) I noted that the [Traditional Healers](#) are aware of this ancient formulation. I interacted with these Healers and collected their comments. In present article I am giving some of the important comments.

Although the literatures write that Gokhru plays important role in this combination but according to the Traditional Healers of Chhattisgarh Plains all ingredients play important role in this combination and without any one of ingredient this combination fails to give the desirable effects. I have mentioned in previous research articles about the way of collection of Gokhru the Healers adopt. The Healers of this region depend upon the herb vendors for the availability of Varun chhal, as it is hard to get it in Plains. They are aware of adulteration and through

traditional identification methods they identify the false barks. Andi is under-cultivation as oilseed crop in many parts of Chhattisgarh. It also grows as roadside [weed](#). The Healers prefer the self-growing Andi. Many Healers grow it in their [Badi](#) for its use as medicine. Insect free leaves are used in this combination. Freshly collected leaves are considered richer in medicinal properties.

The Healers of forest region having rich population of Varun trees treat it with special herbal leachate and extracts and through this Traditional [Allelopathic](#) Knowledge they enrich the bark with medicinal properties. They also use the herbal solution to treat the injured tree after the collection of bark. The purpose of this treatment is to help the trees to recover from injuries. I have noted that the Healers of Chhattisgarh Plains are also aware of this knowledge. It shows that earlier the Plains were rich in this tree and the Healers were using this knowledge to enrich the trees with medicinal properties. The Healers of Plains use different solutions. Now this knowledge is in danger and needing conservation effort.

Most of the Healers start the treatment with this decoction. In case of failure they shift to other remedies. Many Healers use this combination as supplement treatment along with main treatment of Renal Calculi. They accept that this formulation is not very promising when used as single remedy. The Healers of Bagbahera region informed that they have found this combination useful as preventive to formation of Renal Calculi. After the systematic the patients are advised by them to take this decoction at the interval of fifteen days in order to get protection. This was new information for me.

The modern Ayurveda experts are aware of this combination. They informed that it is available in form of commercial product but I have yet not seen it in state market. The experts are having other promising combinations. This is the reason they recommend it rarely.

Modern life style is increasing the patients of Renal Calculi in modern cities. I feel that popularization of this simple and effective formulation among the natives can protect them for this trouble. This message must go in all parts of the globe also.

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